

# The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3437.  
NEW SERIES, No. 541.]

LONDON, SATURDAY, MAY 9, 1908.

[ONE PENNY.

## CONTENTS

NOTES OF THE WEEK...	289
LEADER:—	
Servetus and Calvin...	296
ARTICLES:—	
The Gods of Crookedness	297
In the Academy	298
Recollections of Three Old London Chapels	301
CORRESPONDENCE:—	
Licensing Reform	299
LITERATURE:—	
Spring in London	291
History Condensed	291
The Secret of Genesis	292
Articles in the Reviews	292
The Secret of the Hills	297
Nicholas Ferrar	298
ORITUARY:—	
Alderman John Green	293
William Henry Herford	293
THE CHILDREN'S COLUMN	295
NEWS FROM THE CHURCHES	301
OUR CALENDAR	302
ADVERTISEMENTS...	303

## NOTES OF THE WEEK.

SOME four hundred people were crowded into the library of Manchester College, at Oxford, on Monday afternoon, when Professor William James gave the first of his course of eight lectures on "The Present Situation of Philosophy." Every available corner was occupied, and many were turned away from the doors. It was one of those occasions when the College feels the lack of a large lecture theatre. The library is a noble room, but it is to be feared that many of the would-be hearers of Professor James's brilliant lecture, who had been crowded into the alcoves, could neither hear nor see. On Sunday morning the Rev. Stopford A. Brooke preached in the College Chapel to a crowded congregation. Professor James's lectures are to be given on Mondays and Thursdays until the completion of the course.

THE third summer's campaign of the Unitarian Van Mission is to open next Thursday. The London van is to start from Bromley, where it has been in winter quarters; a Manchester van will spend the first week at Blackley, and another is to be sent down to Newport (Mon.) for a tour in South East Wales. The Scottish van, in charge of the Rev. E. T. Russell, will also soon be at work on a route between Glasgow and Dundee. Fuller particulars of the coming campaign we hope to publish next week. There is every prospect of abundant support and a successful season's work.

ON Monday the second reading of the Licensing Bill was carried by an overwhelming majority, and it now goes into committee, where, no doubt, some useful amendments will be made. Opinions differ as to the time-limit, and it is here that one of the most difficult points will arise. We gather from repeated remarks on the part of the Government that the present figure, fourteen years, will not be pressed if good reason should be forthcoming for modification. In spite of the fact that most, if not all, of the previous proposals in this direction have named shorter periods, it is probable that a very large number of people would not disapprove an extension. For our own part, while we should strenuously object to the abandonment of the principle, we would not stickle for any particular figure within reasonable limits, and we should even tolerate a considerable extension, however loath to do it, if that were the only way of getting the Bill through as a whole, and if meanwhile the rate of extinction of licences could be substantially accelerated. On this point a striking parallel to Mr. Asquith's proposals is found in a speech made by Lord Curzon at Southport in 1891. Dealing with the question of a reduction of licensed houses he said: "These figures are excessive, and may with advantage be reduced, certainly by one-third. I am not certain that they may not be reduced by one-half for the whole of the United Kingdom."

SIR THOMAS WHITTAKER, in the course of his speech on the Bill last week, brought together a mass of figures in relation to the subject, that must have been difficult to follow, though their bearing was altogether unmistakable. The substance of his speech is now published, along with supplementary matter, and the pamphlet is of extraordinary importance in the literature of the subject. The special service rendered by the author consists in his careful exposition of the financial aspect of the question. He shows, for example, in what way the huge brewery companies have been created, most of them after the legal position of licences had been clearly defined in the highest courts, and he proceeds to illustrate the reckless business methods of many of these companies, owing to which a great fall in the market value of their shares resulted long before the present Bill was announced. He also proves that, in spite of the frenzied outcry of "the trade," the slight fall in such securities that has followed the introduction of the Bill is really no greater than in the case of similar securities in unaffected parts of the United Kingdom, in the United

States, in several European countries, and in South Africa! We cannot too strongly commend this publication to those who wish to form an intelligent view of the controversy, and especially to workers for the Bill. Its price is sixpence, its title "The Licensing Bill: Some Facts and Arguments in Support," and its publishers the Temperance Legislation League, Parliament Mansions, Victoria-street, S.W.

AMONG the more noteworthy incidents of the debate on the second reading of the Licensing Bill was a passage in the Premier's closing speech, in which he suggested, hypothetically, the adoption of "high-licence" duties if the Bill should not pass. The suggestion, though only conveyed in the form of a question, was received as a significant hint, and was accordingly cheered vehemently by supporters of the Government. To find an illustration of this policy we have only to turn to the State of Massachusetts, where it is in force along with that of local option. Under this system the electors decide in their respective areas whether they will have licences issued or not, and if there is a majority for them the high-licence principle comes into play, the minimum charge for a licence for one year being a thousand dollars, say £200. The authorities have the power to fix a higher charge if they think fit, and thus a very considerable source of revenue is open to them, of which, it appears, advantage is taken, though not universally. Temperance reformers are divided as to the wisdom of this policy, raising as it does a temptation to continue licences for the sake of civic profit; but supposing that licences cannot be speedily extinguished, the proposed system should certainly tend to limit the trade.

THE Housing Congress, which met on Monday and Tuesday last, at the Westminster Palace Hotel, representing municipal bodies, social reform societies and trades unions, approved the town planning proposals of the Government Bill in its main principles. The chairman, Sir John Dickson-Poynder, M.P., however, expressed what met with general approval when he said that a definite housing and sanitary department ought to be formed within the Local Government Board. The need for increased inspection in rural districts was declared to be urgent, and a resolution passed in favour of a grant from the central exchequer to county and county borough councils to enable them, in co-operation with minor local authorities, to make a quinquennial survey and prepare a register of dwellings, as was recom-



mended by the Select Committee on Rural Housing.

As an example of the importance of systematic inspection, Mr. G. Kyffin-Taylor, chairman of the Liverpool Housing Committee, said that in the city he represented some 150,000 nuisances were discovered annually as a result of the adoption of a thorough system. In the rural districts it is necessary that the inspectors and sanitary officers should be in a more independent position, or that inspection may be undertaken by some outside authority.

¶ We are accustomed to hear of the neglect of public worship by the working classes. We also hear of the growing tendency among the rich to make Sunday a day of pleasure. It is somewhat disquieting now to be told, as Mr. Shakespeare told the Baptist Union on Tuesday week, that the middle classes are slipping away, at least from Baptist ordinances. For the Baptist Union has followed close in the wake of the Wesleyans in deploring a loss of members during the past year. Mr. Shakespeare attributes the arrested progress to the excessive pushing of independency of action and to a growing spirit of materialism and worldliness. But is it so certain that the world is increasing in indifference to higher things? May not Baptists and others be suffering, not because the world is growing worse, but because it is growing more critical and more correct in its thinking, and craves for a religion in harmony with the findings of science and research. Is it not also possible that the selfishness of many of the middle classes has come home to roost, and that a more democratic spirit amongst middle class church members—less exclusiveness and more brotherhood, which Mr. Shakespeare emphasises as the true note of the modern church—would prevent these declensions? We suggest that the churches of to-day, by no means the Baptists alone, are deeply in need of a broadening of their human outlook.

The very considerable decrease of membership in the Wesleyan churches during the last year, a decrease of 4,392 full members, of 1,179 members on trial, and of more than 2,000 junior members, has been already much commented on, both within and without the great organisation which is most immediately concerned. Last week the *United Methodist* had also to make this confession:—"The returns yet to come may greatly modify the total results, but we fear that already it is clear that the first year of our united existence is to be marred by a decrease of members." The editor judges that the reasons which account for the decline in the Wesleyan membership account also for the decline in the membership of the newly constituted church, "for Methodist churches rise and fall together and usually for the same reasons." These reasons have hardly yet been sufficiently brought to light, and the coming annual conferences will be anticipated with more than common interest. It would be easy for outsiders to judge that Methodist teaching had become

or was slowly becoming incredible, that the present generation needs a revised version of the Wesleyan message. But unfortunately the decline reported by the Methodist churches is not counterbalanced by a corresponding success in the Liberal churches. And the message of the New Theologians has aroused more of curiosity and criticism than of the religious enthusiasm that conquers and commands. If we are driven to the conclusion that Christianity itself is on its trial, and that men are slackening, not only in their attachment to the churches, but in their allegiance to Christ, we may very well believe that Christianity is well able to surmount the crisis, and that after temporary doubt men will return to the religion of Jesus as the immortal expression of their faith and hope.

DR. HAROLD SCURFIELD, the medical officer of health for Sheffield, has lately returned from a visit to Germany, and reports very emphatically in favour of the regulations there in use for preserving the health of the workmen engaged in the work of grinding. The general death rate among the Sheffield grinders, he says, is more than three times as great as among the Solingen grinders, while the death rate from consumption is more than twice as great. Some description is given of the regulations by which the evils of a dusty occupation are lessened. The floors of the workroom are even, and are regularly washed and brushed. The workmen have opportunity in the dinner time (12 to 1.30), to wash and tidy themselves; and the methods of work are less dusty and more healthy than those in use in England. With the new regulations there has been a considerable movement among the men in the direction of temperance. Dr. Scurfield suggests that a representative deputation of Sheffield cutlers and grinders should visit Solingen to see for themselves how dusty trades may be conducted.

SIR J. COMPTON RICKETT, M.P., ex-Chairman of the Congregational Union, whose utterances on church affairs are usually valuable contributions from the layman's point of view, appears to have slipped into a rather narrow groove in a recent speech of his at Dundee. Speaking of the people's loss of faith in the church, and of Congregationalism as being on its trial in the face of great difficulties, he said that Congregationalists were the last people to bear the yoke of authority, but that in religious matters an authority of some sort there must ultimately be. He then added that one authority was the Christian Church itself, and that "as it was the rank and file that determined her doctrine, no minister should publicly teach outside that accepted doctrine." Sir J. Compton Rickett is not a stranger to philosophy nor to science, and he has spoken forcefully at times on the power of evolution. How can he square the faintest idea of progress with this circumscription of the minister's freedom of prophecy by doctrines accepted only by the rank and file? What is the use of his leaders if they are not to lead? Has he ever heard of the word "pioneers"?

So belated an utterance from a deacon of the City Temple is extremely puzzling. Let us hope it is misreported.

SOME of our readers will remember the quotations we gave last year from a very remarkable series of articles by men of high position in different orthodox bodies in Scotland, in which the subject of modifying the Confession of Faith was discussed. A writer in the *Glasgow Herald* last Saturday presses the question of whether the annual assemblies which are shortly to meet will grapple with this difficulty. The writer himself, Dr. Templeton, appeals to his fellow laymen to make their voices heard. Realising the difficulties, and even the dangers, of formulating a new creed, he points to the fact that under present conditions of obligatory subscription young men are deterred from entering the ministry and laymen the eldership. He declares his conviction to be that the "only hope for the elevation of humanity lies in the spread of the knowledge of our Lord and Saviour Jesus Christ, and in the organised efforts by which this can best be done." Thus he is not unfriendly to the churches, but he enumerates a long and formidable string of propositions contained in the Confession of Faith, nearly thirty in all, of which he says he "cannot believe that every one of them can be accepted by any intelligent man," but that "many of them would be rejected by most men, and that nearly all of them, even if true, are not essential to a statement of religious belief." The significance of this declaration is heightened by the fact that the propositions quoted include statements concerning the eternal torments of the wicked, the appeasement of the Father's justice by the death of Christ, the Fall through our first parents, and the infallible truth of the whole of the Old and New Testaments.

A NOTABLE service in memory of the late Sir Henry Campbell-Bannerman was held at Newbury on Monday evening, April 27. The Congregational Church was lent for the occasion, and members of various denominations took part, as at a similar service at the time of Mr. Gladstone's death. The address was given by the Rev. Ephraim Turland, who took as his texts, Acts ii. 24, "He was a good man," and Matt. xxv. 21, "Well done, good and faithful servant; enter thou into the joy of thy Lord." The service, which included the hymns, "O God, our help in ages past," and "For all thy saints, O Lord," was most impressive and concluded with Chopin's Funeral March.

THE May Calendar of Essex Church has an admirable portrait of Dr. Drummond, and embodies his essay, "A Few Thoughts on the Miraculous in Christianity," with its motto, "If they hear not Moses and the Prophets, neither will they be persuaded if one rise from the dead."

THE Corporation of Bury have purchased for its Permanent Gallery the bronze bust of Mr. Cuthbert C. Grundy by John Millard, which was exhibited in last year's Royal Academy Exhibition:



## "SPRING IN LONDON."\*

THIS meditative poem "on the nature of things," in heroic couplets, was published last November. That was quite appropriate, for in spite of its title, it has nothing to do with "Spring in London," except that the author begins his meditations among the amorous birds in spring, and concludes with a few lines of beautiful evening sentiment, presumably in St. James's Park. Thus the first thirty lines may be assigned to the title, and the last twelve, of the whole 816 of which the poem consists.

The meditations strike one as rather desultory, and the rhymed couplets do not easily lend themselves to the highest poetry, but there are thoughts beautifully expressed, and the poem altogether is of serious purpose. It is divided into two almost equal parts, the first of which deals with the natural man, as he rises above the brute, and becomes aware of a moral law.

"Thus it appears that man, to law though bound,

In a distinctive liberty is found."—

\* \* \* \* \*

"The oracles of God are in the heart,"

There are fine references to Homer and Lucretius, and lines expressive of sympathy with those who

"Possessing less

Of the world's kingdom, are endowed the more

With the hid treasure of the spirit's store."

The first part concludes with the following aspiration:—

"Oh, how shall I, ungraced, with lips profane,

Approach more nearly to the blessed train

Of those who, pure in heart, in patience wait

The heavenly vision, when the opening gate

Of passage from this life rolls back and brings

Before their sight the promise of the things

God hath prepared for those whom love has brought

Into His harmony in will and thought ?

\* \* \* \* \*

Enough of late, and with unworthy hand,

I bring my offering weak, and hope to stand

Somewhere afar, and point to men the way

Their steps, like mine, may follow to a day

Of clearer knowledge, running golden through

All art and nature to the one and true."

And that is, in fact, what he does in the second part. It deals with the deeper implications of the moral life, and the growing life of the spirit, with some interesting reflections on the subconscious life of man and the subtler influences interwoven with our personal experiences, but rests in the thought that with the simple of heart is the divinest wisdom:—

"And herein may we see

How love and patience triumph, and how free

\* "Spring in London. A Poem on the Nature of Things." By E. A. (Smith, Elder & Co., 1907. 2s. net.)

From care are those, who counting all things less

Than the divine endeavour, can express, With no accessories of wealth or art, The beauty of the grace-illuminated heart, Shining on homely doings, and the round

Of duty gladdening, as the sun the ground.

And these in lowliness of heart attain A deeper wisdom than with toil and pain

Men find through knowledge; and to such is given

On earth, though few, to share the peace of Heaven."

The fact that there are such souls among men is the author's surest ground of hope and trust. He quotes Dante, as a tremendous argument for the reality of Divine judgment in human life, and on the demands of conscience bases the conviction that there must be life after death, the greatness of which we dimly feel after here, and so concludes with an expression of that deep desire.

Then comes an epilogue:—

"The shadows fall, and on the quiet air Earth breathes her fragrance, 'like a soul in prayer,

Here where the city's heart still keeps a place

For flowers and verdure and the waving grace

Of trees, now motionless against the blue,

Dim, darkening heavens. And now a rosier hue

O'erspreads the west, and on the skirts of night

Glow and is gone. Then opens on our sight

The deep and moving wonder, whose amaze

At times appals our vision as we gaze, And find no answer, but where, freed from sin,

The soul in innocence responds within, And knows no doubt or fear, but in the hand

Of Love and Wisdom feels its being stand."

The passages we have quoted speak for themselves both as to the author's thought and his power of expression. They clearly indicate the points at which he has attained the fullest measure of truth in his thought concerning "the nature of things."

## HISTORY CONDENSED.\*

"Of making many books there is no end." History is responsible for a large number, and the cry is still for more. The historical student cannot admit that the supply is equal to the demand. Diligent as have been the Master of Rolls, the Camden Society, the Royal Historical Society, the Historical MSS. Commission, in printing and editing texts, he knows of hoards of valuable MSS. which still remain undeciphered, though "the supply of documents," as Lord Acton put it, "exceeds the supply of histories." In

\* "Slavonic Europe. A Political History of Poland and Russia from 1447 to 1796." By R. Nisbet Bain (Cambridge, University Press. 5s. 6d. net.)

"History of Mediæval Civilization and of Modern to the End of the 17th Century." By Charles Seignobos. (T. Fisher Unwin, 5s. net.)

editing "The Cambridge Modern History," his lordship did much to rectify the balance. When, shortly before his lamented death, ill-health compelled him to resign, the work was continued by Dr. Ward, Dr. Stanley Leathes, and Dr. G. W. Prothero. The last-named historian, not content with his share in editing the Cambridge Modern History, is also editing a very valuable series called the "Cambridge Historical Series," to which Mr. R. Nisbet Bain's work on Slavonic Europe, belongs. Mr. Bain writes clearly, with an occasional touch of picturesque description. He deftly leads us through the labyrinth of craft and war in those obscure centuries when the Teutonic Order was a force to reckon with, and Poland, Lithuania, and Moscovy were struggling into national life. With this struggle religion had much to do, and when it fell to the lot of Vladimir, Grand Duke of Kiev, and ruler of the Rus, to choose a religion for his people, he was influenced by motives of a somewhat unusual character. "Judaism repelled him as being the religion of a people without a country, and therefore obviously under the wrath of God. Mohamedanism was objectionable because it proscribed fermented liquors. Christianity, already commendable as the faith of his grandmother Olga, 'the wisest of us all,' impressed him by the majesty of its ritual." In subsequent ages rulers of the Rus were evidently more impressed with the majesty of the Christian ritual than with the beauty of the Christian character. The man who first took the title of Tsar at his coronation, Ivan the Terrible, is a horrible example. Intoxicated with his brutal murders of the innocent, Ivan sent a creature of his to Saint Philip, the Metropolitan of Moscow, to order his blessing. "I bless only the good for their good deeds," was the prelate's dauntless reply, and he was strangled on the spot.

While Moscovy or Russia was thus brutally ruled, Poland gained a higher stage of civilisation, and a condition of intellectual freedom remarkable at that date. The necessity of condensation, admirably effected, sufficiently absolves Mr. Bain from some omissions, but we think he might have devoted a little more space to this wonderful religious movement. Faustus Socinus is not even named, though, according to Mosheim, his influence was extraordinary.

Russia hardly becomes a factor in general history until the reign of Peter the Great, when Poland was vanishing from the scene. How the path of the Regenerator was prepared for him Mr. Bain points out, and he gives us a sketch of the greatest of Russia's rulers which brings out the rugged terrible force of his character. It is a somewhat remarkable fact that an empire begotten by such means should have been consigned to the fostering care of women. Peter was succeeded by his Consort Catherine I., and the brief interlude of the reign of the boyish Peter II. was succeeded by the long and prosperous reign of Elizabeth Petrovna, and then, on the death of her husband, by the brilliant government of that most remarkable of women, Catherine II. With this reign Mr. Bain's admirable narrative comes to a conclusion.

In "History of Mediæval Civilisation, and of Modern to the end of the 17th Century," by M. Charles Seignobos, we



have condensation of a still more heroic kind.

"And still they gazed, and still the wonder grew  
That one small head could carry all he knew."

How one small book can carry "the history of Mediæval civilisation and of Modern," is surely not less surprising. We are constrained to say that it does not carry very much of it. The author is a Frenchman, and France, naturally, takes the lion's share of consideration. Sometimes, as in the assertion that "France only was for a century the country of learning," though the century mentioned includes Milton and Spinoza, to say nothing of Newton, M. Seignobos is hardly just to other nationalities. This limitation of view leads him to ignore all the English churches in a list of the most beautiful churches of the Middle Ages; but, despite these defects, there is much compressed information about Feudalism, the church, the rise of commerce, &c. Some statements call for correction. "When the Germans of the frontier found themselves confronted by the Roman armies (which came to pass in the second century) they engaged in war with them." *Which came to pass in the second century?* Had Julius Cæsar lived and written in vain then? Are his commentaries to be shelved? Beowulf is not "the only Saxon poem which remains to us." We do not expect from our author a treatise on Saxon poetry, and Beowulf may well be the only one he has time and space to notice, but sweeping negative assertions should be avoided in condensed history. What is needed for such a volume is a copious index, Maps and illustrations would also be welcome.

CLEMENT E. PIKE.

#### THE SECRET OF GENESIS.\*

OUR friend, the Rev. George St. Clair, in this, his latest volume, deals with Genesis as an allegory. To treat it so is no new thing, though it seems somewhat novel nowadays. It was so treated, more or less, by Jewish philosophers of Alexandria, nineteen hundred years ago, by the fathers of the Christian church, and by many others since their time. They did not all interpret the allegory in the same way, and we cannot say that Mr. St. Clair's interpretation of it was anticipated by any of them. When the literal and obvious meaning of some sacred book has become incredible, it has often been a welcome theory that its literal and obvious meaning is not its real meaning. By alleging its allegorical character it has been possible to relieve it of the difficulties that beset its literal interpretation, and to restore it to the faith and veneration of men. Something of an apologetic interest has animated Mr. St. Clair in dealing with the Genesis narratives. "While," he says, "these ancient stories were taken literally, it was easy to carp at them; when the true meaning is made plain, they will command respect." We do not think it necessary, however, to take his view of the Book of Genesis, in order to appreciate it highly. For us it represents the response of the Hebrew mind to certain inevitable

questions regarding the origin of things—the origin of the world, of man, of evil, of the varieties of race and language, and so forth. To these questions, it is true, we give a very different answer now. But the value of Genesis does not depend on the accuracy of its science. It is still profitable to us as a religious text-book; we have not outgrown its teaching that God was in the beginning of things, and that His purposes underlie the changes and chances of the world, and of human history.

According to Mr. St. Clair, Genesis has nothing to do with the questions we have referred to; its real subject is the making and unmaking of calendars. The Creation story is not a story of the Creation at all; it is a symbolical narrative telling of an epoch in man's history when the sun and moon were adopted "for signs and for seasons," and when, in consequence, order was introduced in human affairs. The Hebrew writer, it appears, did not mean his readers to think of Adam as the first man, but as the founder of the "Adamic year" of 360 days. Nor in the story of Cain and Abel did he mean to harrow the feelings with an account of the first murder; by this story he meant something altogether different and comparatively innocent. "When it is said that Cain kills his brother, we must understand," says Mr. St. Clair, "that the Abel calendar and ritual goes down before that of Cain." Passing on to Noah, we find that for some time before the Flood there was no proper and commonly acknowledged system by which to reckon the seasons, and to date the religious festivals. Consequently things had got out of joint; and to Noah was committed the task of setting them right. "But," says Mr. St. Clair, "the shock to all existing systems is inevitable, and some things must fall. Reconstruction has to be set about, and this work is itself regarded as a catastrophe. (Why do Russian statesmen fear to face the introduction of the new style?) This is the Deluge (which is, therefore, not necessarily of the same date in all countries)." Our author's parenthetic reference to Russian statesmen seems to indicate that he is unaware that the new style was introduced in Russia in 1902; else he would perhaps have said that since its introduction the Deluge (represented by the Japanese war and by other troubles) has indeed come upon that unhappy country. Mr. St. Clair finds symbolism in the Ark. According to the story the vessel was 300 cubits in length, 50 in breadth and 30 in height. "But what," asks our author, "can 300 cubits of length have to do with 365 days? Even if we add breadth to length, the sum is only 350, and if we include the height, 380 is more than we want. I halted here a long time." Albeit, he managed at last to work the matter out to his satisfaction; but for his method of doing so we must refer our readers to the book itself; it would be unfair, in a review, to disclose any further "the secret of Genesis."

Although Mr. St. Clair does not convince us that the stories in Genesis are allegorical he certainly shows considerable ingenuity in his treatment of them as such. He also shows a wide knowledge of the cognate stories among the Greeks, Egyptians, Assyrians, and other peoples, and his book

is full of suggestion regarding the dim period in which myth and history meet.

J. M. CONNELL.

#### ARTICLES IN THE REVIEWS.

THE *Nineteenth Century and After* opens with "An Extremist's View of an Educational Compromise," by the Bishop of Manchester, who will have none of his brother of St. Asaph's half-measures, and, in spite of the Archbishop's guarded approval, expresses "a deep conviction of the injustice, futility, and educational unsoundness" of a solution of the difficulty based upon "Undenominationalism with facilities." This is followed by an article on "Will the Licensing Bill Promote Sobriety?" by Sir Thomas Whittaker, M.P., to which we would call special attention. Note especially the facts as to the mortality among those engaged in the trade, and the relation between facilities and drunkenness. "The nearer men are to public-houses and the greater the opportunities and facilities for obtaining liquor, other things being equal, the higher is the death-rate." We quote the conclusion of the article:—

"On grounds of health the Legislature regulates, restricts, and supervises unhealthy trades. But it leaves untouched—from that point of view—the deadliest of them all. It protects the public against health-destroying conditions and surroundings of many kinds, but it practically leaves unchecked, on that ground, one of the most fatal and destructive influences in our midst. Insanitary surroundings and dwellings are stringently dealt with, and public temptations to gambling, vice, and immorality are by statute suppressed; but opportunities and facilities for indulgence which degrades and demoralises character and destroys health, as no other evil agency does, are specially licensed and sanctioned in the greatest profusion, just where everything combines to render them most undesirable, dangerous, and damaging. It is because the Licensing Bill makes definite provision for compulsorily reducing the number of these opportunities and facilities, and also for effectively controlling those that will remain, that it is a genuine measure of temperance reform and will promote sobriety and the social welfare of the community."

The *Contemporary* also has a notable article on "The Village 'Pub,'" by D. C. Pedder, which sets in painful light "the curse of Rural England," and the lamentable attitude of many of the country clergy towards it. Mr. J. N. Farquhar writes on "Christianity in India," believing that the Protestant faith has a great future before it there. The native Protestant community, this writer says, are now a million strong, and are the most progressive community and the finest spiritual force in India. "They enjoy the immeasurable advantage of the living energy of the Christian faith, as opposed to the lukewarmness of mere Theism or the unprogressive self-complacency of Hinduism. For Christianity goes forward, while the Brahmo Somaj makes very little headway—not for want of leaders, not for want of ability, not for want of money, but from sheer indifference. On the other hand, Hindus and members of the Arya Somaj

\* "The Secret of Genesis." By George St. Clair. (Francis Griffiths.) 5s. net.



are hampered by caste in all they attempt to do for the people of India. While that unsocial system lasts, how can there be brotherhood or progress?" We shall be interested to have the comment of our brethren of the Brahmo Samaj on that statement. It appears to us strongly coloured by the writer's prepossessions. Sir Oliver Lodge contributes a Royal Institution lecture on "The Ether of Space," and there is an article by Emma Marie Caillard on "Ancient Wisdom and Modern Knowledge." The Literary Supplement opens with a brief study on "Shakespeare and the Life to Come," and this is followed by a beautiful poem by Miss Alice M. Buckton, the author of "Eager Heart," entitled "Watchers at the Sepulchre," each verse followed by four lines of response by the Master. From the empty Tomb the disciples are bidden to return to Galilee. On this their thought is:

'But in Galilee no City  
Rears a palace for a King,  
There no priests within a Temple  
Night and day the censor swing,  
There no Ark of burning glory,  
Clothed with thunder, guards for aye  
Every word of law and blessing  
Thy immortal lips did say."

"Children, where the Son and Father  
Meet at Man's assembled board,  
At the lowliest table greet Me,  
King, and Priest, and Silent Lord."

"May we carry, then, O Master,  
This Thy Cross where'er we go,  
Broken emblem of Thy Body,  
Stretched in glory and in woe?  
Washed with ageless tears of sorrow  
Are these stained and carven Feet,  
Where the lips of Monarchs—pilgrims—  
Left their penitences sweet."

"Leave the darkened Tree its burden;  
Lo, transfigured where It stood,  
Living Vine and budding Branches—  
Risen Sap, and purpling Wood."

There are six verses in all, with as many responses; the last of these is:

"Children, turn; on faces round you  
Breaks the dawn like living flame;  
I in every Soul am risen  
On whose forehead shines my Name."

In the *Albany Review* there is a suggestive article by Mr. J. Arthur Hill on "Religion and Modern Psychology," pointing to the service rendered by the Society for Psychological Research in compelling men to realise the inwardness of all true religion and the great fact of spiritual relationship to God. In this same line is the Rev. R. J. Campbell's exposition of religious truth. Thus Mr. Hill interprets his teaching concerning man, who is "greater than we know." "In the mystic vision, when he is most truly and fully himself—in moods of exaltation, when the veil becomes thin, and he almost sees the spiritual world which in reality unfolds him—in these gleams, says the mystic, he has the revelation of his own identity and of its oneness with God, so far as such a reality is comprehensible to his flesh-swathed mind. Is Christ divine? Yes, and so is man. . . . It is no blasphemy—as the Jews asserted—no derogation from Christ's grandeur—as many say now—to claim our Sonship to the Father;

God has made us, and we desecrate His handiwork if we imply other origin, denying our Father's authorship. And what of God Himself? Is not a humble silence wiser and more reverent than presumptuous theologising?" After quoting the answer of Goethe's Faust, as to belief in God, as the wisest we can give, the article concludes:—"The Hindoos of three thousand years ago had already found that no human predicate was applicable to God. And now comes Goethe—repeating the Neo-Platonists—with his 'Who dare name Him?' Finally, Mr. Campbell and his followers, preaching a social gospel, and caring little for theological niceties. Vagueness, yes! But vaguely expressed Truth is better than clear-cut Untruth. And the very vagueness of the dogmatic teaching of this New Theology is in some sense—particularly in view of its very definite spiritual and moral tendency—a voucher for its possession or inclusion of a further portion of that ocean of Truth, whose 'mighty waters' we hear—though vaguely and confusedly—'rolling evermore.'"

There are also two articles on the Women's Movement, one a trenchant criticism of "Woman's Progress and the Woman's Press," the other a vigorous defence of the "Methods of the Suffragettes." Mme. Linda Villari, writing on "A Master of the Sonnet," gives a most interesting account of the late Eugene Lee-Hamilton, the brother of "Vernon-Lee," who through years of hopeless illness, borne in the bravest, sunniest spirit, accomplished so much for literature. After a marvellous recovery, there came to him a fresh blow, in the death of his little child. Then, says Mme. Villari, "he began to write again, and born of his sorrow came the incomparable sonnet sequence, *Mimma Bella; in Memory of a Little Life*, which will endure as his most perfect work." These sonnets were published two months after his death, in the *Fortnightly Review* of last November.

## OBITUARY.

### ALDERMAN JOHN GREEN.

THE Unitarian church at Stockton-on-Tees has sustained a great loss in the removal by death, after a somewhat lengthy illness, of Alderman John Green, who had been one of its most prominent office-bearers, and most staunch supporters for many years. He was one who was always ready to do all that was in his power to serve its best interests, and was especially a generous patron of the choir.

Genial, kindly, cordial, and ever cheerful as he was, he will be sorely missed by all. He was also one of the best known and most highly honoured of the borough's public men. Manager of the local office of the *Northern Echo*, a town councillor, a borough magistrate, he was connected with many public institutions, and had a very thorough grasp of the details of local municipal government. He was a great patron of football.

The deep respect in which he was held by one and all was shown by the immense gathering at his funeral, last Saturday, when his earthly remains were reverently laid to rest in the Oxbridge Cemetery. Memorial services are to be held in the chapel on Sunday next.

### WILLIAM HENRY HERFORD.

THE death of Mr. W. H. Herford, B.A., at Paignton, on April 27, in his eighty-eighth year, which we recorded last week, has awakened with fresh vividness many grateful memories of what he was as teacher and friend through a long course of years to successive generations of pupils, both in school and training college for teachers. And he has left us memorial of his work and spirit in three little books, the preparation of which furnished happy occupation for some of the earlier years of the leisure which followed his retirement from active work. "The School: Essay towards Humane Education" was published in 1889, and the two volumes of "The Student's Froebel" in 1893 and 1894. These expositions of Froebel's ideal, both in the theory and practice of education, are of permanent value, and remain to bear witness, not only to the ardour of his discipleship, but to his own high estimate of the teacher's calling, as in the truest sense religious work, ministering to the holiest ends of life. "True training," he wrote at the close of his essay on "The School," "will ensure to all the children of God a childhood that never ends. They shall be eternal wonderers, even until the everlasting Wonder opens. So shall 'the Child be father to the Man'—and his 'days'—from infancy to the Eternal Day—'be bound each to each by natural piety.'" So, now that the Eternal Day has dawned for him, he still speaks to us, and we thankfully remember the spirit in which he was devoted to that great work.

William Henry was the last survivor of four brothers, who, as a memorial notice in the *Manchester Guardian* said, "all in different ways set their mark upon Manchester life in the sixties and seventies, by force of character and indomitable grit, even more than by their solid powers of mind." Edward, the coroner, and Brooke, the minister, were the most widely known. Charles was the elder brother with whom Brooke Herford lived, before he determined to enter the ministry, when they both were in business in Manchester, and workers also at the Lower Mosley-street schools. When in 1848 Brooke entered Manchester College as a Divinity student, William was already minister at Lancaster.

He was born at Coventry, October 20, 1820, but before he was two years old his parents removed to Altrincham, where his mother had a prosperous school up to the time of her death in 1831.\* William, in that year, had been sent to Shrewsbury, after two years or more as a pupil with the Rev. Charles Wallace at Hale Barns. At Shrewsbury he had three half years, as a town boy, lodging with Mrs. Case, widow of the Unitarian minister, then two years at Manchester Grammar School, and two more with the Rev. J. R. Beard, in preparation for entrance at Manchester College, then at York, as a student for the ministry. "I was never at a bad school," he once wrote, "or under a bad master. Yet I realised sufficiently that many ways and means of education needed amendment. At about fifteen when a pupil of the late Dr. Beard, I first learnt by experience that

\* Cf. the Memoir of Dr. Brooke Herford, in THE INQUIRER of Dec. 26, 1903.



'lessons' might be made interesting to scholars." Eight college years followed, from the autumn of 1837, five at Manchester College, removed in 1840 from York to Manchester (he took his London B.A. degree in 1841), and then two at Bonn, and another (not completed) at Berlin.

In 1845 he became for one year minister of the St. Nicholas-street Chapel, Lancaster, but then undertook the charge, as tutor, of Ralph King, a grandson of Lady Byron, and it was to her enlightened interest that he owed the great experience of some months spent with his pupil at Hofwyl, near Berne, where he had the opportunity, so significant for his subsequent career as a teacher, of studying the methods of von Fellenberg's famous school, and "thus tasted the waters of modern reformed education."

In 1848 he returned as minister to Lancaster, and in that year married Elizabeth, daughter of the Rev. Timothy Davis, of Evesham. They had from the first two pupils in the house, and in 1850 established a school, in the work of which they were joined by Mrs. Herford's brother, the Rev. David Davis, who also shared in the ministry of the St. Nicholas-street congregation. In 1854, the year after Mr. Davis's marriage, he removed to Norwich as minister of the Octagon chapel, but at the beginning of 1862 returned to Lancaster, to the school in Queen-square, which Mr. Herford then handed over to him, and which subsequently became known as Castle Howell School, until at Easter, 1889, it was closed.

The first year of Mr. Herford's ministry at Lancaster was marked by the foundation of the first school building connected with the chapel, and subsequently he and Mr. Davis were actively associated with the work of the Mechanics' Institute and other efforts for the well-being of the town. His ministry at Lancaster concluded in 1858, and when he gave up the school also, he spent some two years with his family and with a pupil at Zurich.

In 1864 he settled in Manchester as a teacher, preaching also a good deal in neighbouring chapels, and from 1866 to 1870 he was minister of Upper Brook-street Free Church. It was in the same year of his settlement in Manchester that his younger brother Brooke succeeded Dr. Beard as minister of Strangeways Chapel. But to William Herford it became more and more clear that his true vocation was that of teacher, and after his eldest daughter (now Mrs. Robert Blake) had spent a year in Germany for special training, he opened a school at Fallowfield (Easter, 1873), a "half time school for boys and girls," which under his care, with his daughter's help, and subsequently in the hands of his younger daughter, has attained a high reputation, so that Ladybarn House is now widely known in the educational world. As to his work in connection with this school we may again quote from the *Manchester Guardian* notice:—

"William Herford was, if not the first English disciple of Froebel, the first Englishman who devoted his life to the work of building up in England also, from however humble a beginning, a school in this sense."

[Making "reverence for childhood,"

according to the ideal of Pestalozzi and Froebel, the corner stone of education—a corner stone towards and by which all the rest of the edifice was to be shaped.]

"Like most pioneers he encountered, not at the outset only, a sufficient measure of the obtuse misunderstanding to which innovators in England are peculiarly exposed, and innovators in education even beyond the wont of other innovators. And William Herford was not the man to temper the wind of novelty to the shorn lambs of precedent. On the contrary, he took a delight, characteristically compounded of the special joys of the Radical, the pedant, and the humorist—all three tempers were his—in presenting his doctrines and practices with their very sharpest edge foremost. The parent who came to him complaining that his children 'learnt nothing at school,' would be met with the imperturbable but emphatic assurance (accompanied by a twinkle in the eye, probably lost on him) that if they did learn anything in the school something must certainly have gone wrong. No concessions to timid convention or utilitarian interest were dreamed of, and the moderate share of success which the school won under his headship was a tribute at once to inflexible convictions fearlessly carried out, and to the educational enlightenment and enterprise which his work gradually diffused in his neighbourhood. But his personality, whatever temporary rebuffs it might inflict or involve, was on the whole, and in the long run, an asset, to put it in the meanest terms, of extraordinary value. To enter that school, whether as child or as teacher, was to learn that the formidable austerity of occasional manner covered a profound—nay, an unfathomable—tenderness, and the not infrequent outbursts of anger an exquisite and irresistible gaiety. His extraordinary vivacity of temperament, resting as it did upon a solid bedrock of character, made him a delightful companion; and his abounding wit and humour were contagious and fertilising as well as spontaneous."

Of his other educational work in Manchester we have no full particulars, but he was a pioneer in offering courses of lectures to educated women, and he did a good deal of teaching in schools, notably at Brook House, Knutsford, under Miss Louisa Carbutt. To his work as lecturer at the Kindergarten Training College for Teachers, one of Mr. Herford's old pupils bears the following testimony. She writes of her knowledge of him "in perhaps one of the happiest phases of his life-work," and adds:—"He enjoyed his lectures to the future teachers. The putting forward of the problems which would face us, and the discussion of the solving of them; the tracing of the advance of educational ideals; the histories of the great teachers of the past; this was work after Mr. Herford's own heart. His weekly hour brought always to his girl-students inspirations and good resolve, to shine later through many seasons of difficulty and weariness, as well as of delight in their work."

"But it is not only his lecture hours which are held in grateful remembrance. Mr. Herford was wonderful as a friend. Ever ready with interest and sympathy and

carefully thought-out advice for all one's problems, giving most ungrudgingly of his time to help the humblest of his pupils. Nor did his interest end when college days were over. His friendship accompanied us when we took up our work in the world. His letters were as helpful and inspiring as his lectures, and were a backbone of strength to the faltering."

"Many a book he had read and thought good, he would despatch to an old student. When he had friends in any district where a lone young teacher was going to work, he would send introductions, and Mr. Herford's friends were of the salt of the earth."

"He opened out a world of thought and light for many; and has been, and is, an urgent moral support to many who will always hold him in reverent and affectionate remembrance."

Another old pupil, of the "Brook House" days, writes with grateful remembrance of Mr. Herford, as the friend and teacher who first made clear to her "the ideal of true study, the honest use of one's mental powers, the fearless and unwearied pursuit of knowledge, without thought of near gain. Chiefly, I think, he taught me through our conning of Milton's 'Areopagitica,' but also much in our Latin lessons where no slip or slovenliness was passed over, and where from the little hill of difficulty of a Phœdrus' fable, he gave us glimpses of the fascinating and far-reaching study of the growth and origin of languages. He pointed the way, but it was our own minds always that seemed to work and to be rewarded by discovery."

"It is as the teacher, the educator of young opening minds that I think of Mr. Herford with loving gratitude, and as such I believe he would wish to be remembered."

For twenty-two years he worked in Manchester, and in addition to his own special calling took part, as a strong and convinced Liberal, in the promotion of many movements for social amelioration. In September, 1880, some months before his eldest daughter's marriage, came the sorrow of his wife's death. She had been his constant support, and there are still old Lancaster boys who remember with grateful affection her beautiful influence in that school; and it was the same with the new work in Manchester. Four years later, Mr. Herford married again, Miss Louisa Carbutt, whom he had first known when he went to teach in her school at Knutsford. To them were granted twenty-three years of very perfect union, both notable educationists, and eager for all efforts making for enlightenment and social progress. Two years after their marriage, Mr. Herford's younger daughter returned from Newnham, and into her capable hands he resigned the school, while he and his wife spent some time in delightful foreign travel, and then in 1890 settled in what was to be their last home, Torbay Lodge at Paignton, S. Devon. Only last May Mrs. Herford passed away, and the remaining months, while strength was granted him, were spent in the preparation of a memorial volume (printed for private circulation) concerning her work as a teacher and the happy days at Brook House School.

Mr. Herford was happy in his old age,



and wonderfully bright and vigorous in his mental powers to the end, though for some time his power of walking had completely failed. "It is only within the last few weeks," the *Manchester Guardian* notice concluded, "that his sparkling sallies have ceased to rejoice the watchers by his bedside, and the correspondents in distant counties, who knew, but could hardly believe, that the end of his vigorous, noble, and memorable life was so near as it proved to be."

Early on Monday morning, April 27, the end came for him very peacefully. Mr. Herford's surviving children are Mrs. Robert Blake, the Rev. W. Ll. Herford (who is a clergyman of the Church of England in Manchester), Miss Caroline Herford (who last year gave up her school to be with her father), and the Rev. Vernon Herford, of Oxford.

The funeral on the following Thursday was conducted by the Rev. A. E. O'Connor, minister of the Torquay Free Christian Church, to whom both Mr. and Mrs. Herford had been very faithful friends.

In the course of a brief address at the funeral service, Mr. O'Connor said:—

"Even in the midst of our sorrow, thankfulness is uppermost in our hearts, and we would give thanks to the Giver of all good for the long life well-spent, a life not unchequered, but in the main a life of happiness in the days of activity, and of happiness in the time of well-earned rest. We think with gratitude of the wise mind and the loving heart that was so long an influence for good afar and near, of the example of sincerity, of cheerfulness, of unselfish generosity and of unfailing ardour in the support of high and noble, even if unpopular, principles and ideals—an example which was often a stimulus to many amongst us. We look back with gratitude on his work as a teacher, enthusiastic in his calling and untiring in his efforts to make teaching more natural, more genuine, more humane. He fitly chose as his motto the words of Chaucer 'Gladly wolde he lerne and gladly teche.' Both learning and teaching were to him sources of delight. Many have learnt from him some of the most valuable lessons that can be learnt. Nor does he cease to teach us, now that he has joined the 'choir invisible,' for he is of those who 'live again in minds made better by their presence.'"

! We know enough of ourselves to have a sublime suspicion that there is more in us than we know. Our being is an unfathomable depth and a heaven-piercing height. Infinite, unsatisfied desires flash up from beyond our horizon. Feeling rolls like an ocean from shore to shore. Affection nestles in the heart like the sun in the rose, or like him sends its beams afar o'er land and sea; and the morning star of hope and the evening star of faith shine serene and still at dawn or setting day. This being is wonderful, an awful and lovely mystery. What it is, all that it is, does not appear. We are beyond ourselves, past our own finding out. There is more in every man than he can see or explore.—*Horatio Stebbins.*

## THE CHILDREN'S COLUMN.

"O ALL YE GREEN THINGS UPON THE EARTH!"

THERE is a canticle we often sing in church with the refrain—"Bless ye the Lord: praise Him, and magnify Him for ever." This canticle, usually spoken of as the Benedicite, begins by calling on all the works of God to exalt Him. The sun and moon, the mountains, the nights and days, fire and heat, ice and snow, birds and beasts and fishes, are called upon as if they had power to know and worship their Creator. Then Man is called upon to swell the grand chorus of praise that is to sound over land and sea.

Winter and summer are told to bless the Lord, but there is no direct mention of the other seasons. However, we can sing out all our spring gladness and gratitude in the verse which comes in the middle—"O all ye green things upon the earth, bless ye the Lord: praise Him and magnify Him for ever."

Every green thing, even the grass, has its flower, however small or inconspicuous, so our verse may cover the blossoms as well as the leaves. We may even make it count for autumn too, for had we looked closely enough, we might have found last October on most trees, and on many plants, the very early beginnings of what are now opening buds. Before last year's apples dropped, over-ripe, from the bough there were close beside them tiny spurs on the twigs which were the first sign of the buds of to-day. Deep down in the October soil, inches below the grass blades, the wild daffodil and hyacinth bulbs had already begun to swell, and to thrust a thin pale sheath upwards towards the air and sunshine. The great spikes of blossom, that will soon make the horse-chestnut trees gay, were fat buds long before Christmas, and were provided with waterproof overcoats of a sticky substance, like half-dried varnish, which kept them from rotting in the damp winter days.

Winter has beautiful green things for which we may praise God. There is the berried holly glistening in the frosty sunshine, the fir tree where the squirrel often makes his nest and spends most of his time in sleeping until warm days return, the ivy and the moss. One January day I found on the hedge bank in a lane an old shoe, cast away probably by some tramp. The once ugly and dirty object had been washed by many rains; then the mosses among which it had been flung crept up to the softened leather and rooted themselves on it, until, when I found it, it was completely covered within and without with the daintiest feathery green. A cast-off shoe had become a thing of delicate beauty. Nature does not like ugliness. If we do but let her have her way—let her alone long enough—she will take the ugliness in hand, and dress it in some fair garment of grey or green or russet.

Though the green things of winter help to cheer us through the short days of scanty sunshine, it is the spring green which gladdens us most. Perhaps there has been a spell of wet or snowy weather; skies grey, roads muddy, wind cold.

Then one morning you wake up, and behold the sun is shining, a few white fleecy clouds seen to be rapidly melting away, leaving a brilliantly blue sky. You dress and hurry out of doors. There is a new freshness, a new scent, a new feeling in the air. Your spirits go up with a bound. You want to run, to dance, to shout, to do something active to express your gladness, for you realise that spring has come at last. The green things have left off crawling towards full growth, and have begun to stride. The hawthorn hedge is no longer a brown line with green specks, but a broad green line with specks of brown twig here and there. A burst of cheeriest song makes you look up into a tall poplar where a blackbird is only half visible among yellow-green leaves. He is answered by a mate in the ash tree. The mate is easy to find, for the ash is still bare of everything but buds.

In the meadows the daisies have opened rosy-tipped faces to the sun. On the hills the larches are hanging out a glory of green tassels and crimson cones. The ferns on the bank are unrolling delicate fronds. Celandine and wood anemone make the coppices gay. If you are fortunate enough to live where primroses and violets grow wild in abundance, what a delight to see and to gather them!

We, who can at some time of the year, if not always, see the green things upon the earth in their native loveliness, may best show our gratitude to God for them by passing on a little of the blessing to others less favoured. Two true stories will serve to prove the need for this.

One spring day a lady saw two girls of about seven and ten looking through the railings which enclosed three or four square yards of ground in front of an old house in a mean street in Liverpool. A few clean bright grass blades had struggled up through the grimy soil. "Is that the country?" asked the younger girl. "No," said the elder, contemptuously, "that's nothing like the country." "What is it like then?" "O, it's grass, and it's trees. . . . and it's grass. . . and it's trees. . . ." Perhaps the other had to ask "What's trees like?" But the lady could not wait to hear.

A gentleman invited fifty slum children from Liverpool to spend an afternoon in his garden at Rock Ferry. One boy pointed to the flower-beds on the lawn. "Teacher, is them buryings?" he asked. His only notion of a garden had hitherto been the churchyard of St. Peter's, in the heart of the city. In one part the tombstones have been removed and replaced by grass and flower-beds.

There is a way in which readers of this column can help to bring a little knowledge of country beauty to poor city children, and some of you have been doing it already. You have been told more than once in other years about the "Children's Flower Fund." The boxes of wild or garden flowers which are sent are distributed among certain London schools in poor districts, and the teachers try to give to each child at least one flower, which is usually treasured at home with great care. Perhaps some more of you will be glad to help this year. The secretary now is Miss O. L. Cobb, Little Hawsted, Steep, Petersfield, Hants., who will be glad to tell you all about it.

EMILY NEWLING.



# The Inquirer.

ESTABLISHED 1842.

## To all parts of the World:—

	s.	d.
PER QUARTER ... ..	1	8
PER HALF-YEAR ... ..	3	4
PER YEAR ... ..	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MAY 9, 1908.

## SERVETUS AND CALVIN.

THE volume on "Freedom and Fellowship in Religion," recording the Fourth International Congress of Religious Liberals held at Boston, U.S.A., last September, includes the address by Professor MONTET, of Geneva, on "JOHN CALVIN and the Reformation Monument at Geneva," to be erected next year on the occasion of the four hundredth anniversary of the reformer's birth. "Just as in Geneva we felt the need," Professor MONTET said, "for conscience sake, of erecting in 1903 a monument in honour of Servetus, before dreaming of erecting one in 1909 in honour of CALVIN and the Reformation, so for me it is a command of conscience openly to break with the intolerance of the reformer before proceeding to make an apology in his favour." And at the close of the address he described the projected monument, which is to be of an historical character, commemorating the great men of the Reformation, with CALVIN as the central figure. With him will stand FAREL, KNOX, and BEZA, and the monument is also to include figures of LUTHER and ZWINGLI, COLIGNY, WILLIAM THE SILENT, CROMWELL, and some representative of the PILGRIM FATHERS, with bas reliefs commemorating some of the chief events of the time.

After Professor MONTET's address, which was delivered in the Sanders Theatre of Harvard University, two resolutions were passed. The first commended the proposed Reformation monument at Geneva to all "who stand for a free church in a free state, for individual liberty under individual responsibility, and for the religious unity of all faithful souls." This was passed, with some dissent, but by a large majority. The second expressed sympathy with another movement, for the erection of a monument to SERVETUS at Vienne, in France, where he was living and working as a good physician before his betrayal to the Inquisition and his subsequent martyrdom at Geneva. This was passed, with only one dissentient voice.

We have not heard recently how far this project has gone towards completion, but in THE INQUIRER of May 5, 1906, we noted that it was a-foot, and again, on February 16, 1907, called renewed attention to it, adding these particulars: "Among those who have given their names in approval of the effort are Principal GORDON, of Manchester, and the Rev. C. W. WENDTE, of Boston, Mass. We note that Professor WILLIAM OSLER, of Oxford, has contributed 100 francs, and Sir JOHN BRUNNER and Sir EDWIN DURNING-LAWRENCE, 1,000 francs each. The Secretary of the Committee is M. ALBERT MONOT, to be addressed at the Hotel de Ville, Vienne (Isère), France. The Treasurer is M. J. BRENIER, Maire de Vienne." That efforts are still needed towards the accomplishment of this end the following resolution, passed in Paris at the beginning of April, bears witness:—

"The Presbyteral Council of the Reformed Church of the Oratory of the Louvre,

"Having resolved to second all those who love truth more than their church or party, and in communion with the martyrs of science and faith across the ages,

"Considering that the town of Vienne (Isère) is raising a commemorative monument to MICHAEL SERVETUS, the victim of ecclesiastical intolerance;

"And considering that the Protestants have already erected, at Geneva, an expiatory monument, with the object of disavowing the execution of SERVETUS, thus manifesting that the spirit of the Reformation is a spirit of Free Inquiry, moral independence and permanent progress;

"And considering that in every sphere, whether on political or religious grounds, to accept the past *en bloc* and to glorify it indiscriminately, is nothing but a survival of fanaticism and intellectual blindness from the scientific point of view,

"Decide, through fidelity to the ideal of the Gospel and with a view to hastening the coming of better times, to subscribe in favour of MICHAEL SERVETUS, at Vienne."

We have referred to these projected monuments on the present occasion, not only because of their own great interest, but because we have been asked to give publicity to a disclaimer in another direction, on the part of those who were responsible for the erection of the SERVETUS Monument at Geneva in 1903. We were surprised some little time ago to see a circular inviting subscriptions towards the erection of a statue to SERVETUS in Geneva. On this we have received a printed letter, signed by Dr. J. E. CHOISY and indorsed by Professor MONTET of Geneva, to the following effect:—

"The committee appointed in 1903 to raise an 'expiatory monument' for the execution of SERVETUS comprised Protestants belonging to all shades of theology, and represented the unanimous opinion of the reformed French-speaking churches connected with CALVIN. It desired to publicly condemn the error committed by this

execution and to testify to the firm attachment of the reformed churches of to-day to liberty of conscience according to the true principles of the Reformation and the Gospel. But this Committee strongly affirms that *it has nothing whatever to do with the project for the statue recommended by M. AUGUSTE DIDE*, late French senator, now in Geneva. M. DIDE's project is not supported by any group of Genevese citizens and it appears rather to be directed against CALVIN and against the proposed monument to the Reformation, than inspired by the wish to glorify the man who was at the same time a Christian who died for his convictions, a *savant* and a genial precursor in many fields. Also the friends of SERVETUS are in the very act of erecting a monument to his memory at Vienne (in Dauphiny), to which names well known in the Protestant world have given their support. Any one desiring more information about the 'expiatory monument' in Geneva can have it by applying to the Rev. EUG. CHOISY, 4, Boulevard de la Tour, Geneva, Switzerland."

The protest against this proposal for another SERVETUS monument at Geneva, was also recently urged by Mr. EDWIN D. MEAD in the columns of the *Chicago Unity*, who wrote:—

"The most impressive thing about the SERVETUS monument at Geneva, a monument unique in religious history, is the fact that it was not reared by Calvin's merciless critics, who had generations to do it in and did not do it, but by CALVIN's own enlightened sons. To rear any other monument to SERVETUS in Geneva besides this most eloquent of monuments would be a thing to be deplored. To do it, as it is intimated some desire, at the time of the CALVIN commemoration, for the purpose of dimming CALVIN's lustre, would be an act of meanness unique in religious or scientific history."

And further by the Rev. C. W. WENDTE, "To attempt to divide or divert the world's tribute to Calvinism and its heroes by inaugurating at this moment a second statue of SERVETUS seems inopportune, and, for Genevans, unpatriotic."

Thus it appears there are two memorials for which contributions may now fairly be invited from all well-wishers, the SERVETUS monument at Vienne, and the Reformation (CALVIN) monument at Geneva. On the French committee promoting this latter appeal we notice the name of Baron F. DE SCHICKLER as vice-president, and as members, Professor JEAN RÉVILLE, Dr. STAFFER, Dean of the Faculty of Liberal Theology, Paris, and the Rev. CHARLES WAGNER.

To CORRESPONDENTS. — Communications have been received from the following:—D. B., A. A. C., D. J. D., R. D., E. H. G., E. C. K., C. P., T. P. S., C. W. W.



## THE SECRET OF THE HILLS.\*

AFTER more than thirty years' intimate acquaintance—friendship, rather—with the hills of Cumberland and Wales, Mr. Salt gives us, in this book, some record of his wanderings among them. He gives us much more than that—a sense of the mystery and the indescribable fascination which pertain to mountain solitudes and compel us to go on pilgrimage thither. "Their secret," he thinks, "we shall never fully read; it is at least our privilege to have guessed at it." Yet here is no guessing; here is the message or the ministry of the hills, expressed in the language of vital experience, suggesting, indeed, much more than is expressed, yet bringing the reader close up to that "indescribable secret," the fascination of which has so often lured the writer's steps, and now, from his pages, lures our thoughts to the heights. "What the pilgrim to these mountains can never make plain, for he has only half guessed it himself, is the deeper meaning which they have for him, the higher vision which he has caught from their stern companionship during his solitary rambles in their midst." (p. 43).

The book is written for "pilgrims"—those wanderers to whom the mountains are a kind of "Holy Land," with many a shrine at which to worship, and yet, also, a home, where the tired spirit may find refreshment and rest. The true pilgrim, as Mr. Salt describes him, is neither "tyro nor expert," neither tripper nor gymnast. He goes to the hills, not that he may say he has been to the top of Snowdon or Scawfell, nor to risk his neck in some steep gully or on a rock-face with desperate foothold; he goes because he loves their heights and their solitudes, and can find joy among them in all weathers. He will be reasonably "reckless," too, at times, and will take the narrow ridge on high crags when the wind is fierce or roam the great wastes of Carnedd Llewelyn when the mists enshroud him, with only a compass for his guide. This is the sort of pilgrim whose spirit greets us in these pages, and calls us away to scenes of adventure and romance among the hills. For it is adventure and it is romance that this traveller finds in his wanderings there, alike in days of calm and days of storm—especially in days of storm. For the mountains seem to mean most to him when the mists gather and the great gusty winds are abroad. Speaking of the Glyder, "with its bristling horns and pikes—stacks and shafts of rock piled together in fantastic disarray—wonderful in all weathers, but most when the spell of cloud is on them," he says: "Of many journeys across this mountain, I best remember those which were fought step by step against the storm, when the wind was so strong that one had to clutch at the crags to avoid being blown away" (p. 32).

It is because he is no fair-weather pilgrim merely, but has loved the hills in all their moods and roamed them at all seasons, that the writer is able to give us here such varied and suggestive records of what they offer for human delight. To those who have the strength and prowess to climb Crib Goch or Great Gable in mist or sunshine, in storm or calm, this

book might prove a wise companion and safe guide; but for those who cannot it brings these wild splendours of Nature to them, and they may sit at home, or on some lower spur of these same heights, and be taken, in spirit, to their summits while reading the words which tell of another's triumph and joy. "In the lowlands," the author says, "we walk with the body only; in the highlands we walk also with the mind." But he has made it possible, by this little book, for less favoured children of Nature to walk with him on those "highlands," while our feet still stray in the valleys; for he lifts us thither, and makes us feel the peace and the passion of the hills, when the skill or the chance to climb them is ours no more. The chapters on "Pleasures of the Heights" and "The Barren Hill-side" are rich in this vivid descriptive power, by which one is made to realise the charm of mountain walking; and in "Wild Life Among the Hills" we live and rejoice with the creatures who haunt the solitudes, though we sigh to think of many beasts and birds which the necessity or cruelty of man has caused to disappear.

The chapter entitled "Slag-Heap or Sanctuary" is one which we may hope has not been written in vain. Its appeal for the protection of natural splendours from further desecration will surely make itself heard. That appeal is for the *nationalisation* of our hills, to save them from the Vandalism which threatens to ruin them as places of exceptional beauty and freedom and delight. "One would think," he says, "that a nation which can spend hundreds of millions on a foreign war might afford to become owner of its own mountains at home!" And again: "Mountains are the holiest ground that the heart of man has consecrated, and their educating influence is even more potent than books; they are the true authors, the standard works, printed in the most enduring type, that cheer and brace, as no written words can do, the minds of those who study them" (p. 116).

A noble seriousness—one might almost say a grave religious feeling—pervades this book. We are taken to the mountains, not for a mere pleasure trip or a holiday excursion; the soul has important business there; health of body and enlargement of mind are assured to us as we roam the wild solitudes, and have communion with the spirit of Nature there. The intercourse between man and mountain becomes something almost personal, a fellowship that is singularly intimate, sincere, and sacred. Yet this tone of seriousness, as of veneration for noble forms of being, is lightened with touches of humour, and one is made to feel that human laughter among the hills may be as natural and fitting as the whistle of the curlew or the babble of a mountain brook.

One thing the present writer knows that is even better than the companionship of Mr. Salt as we may have it in these pages; it is to have that companionship on a pilgrimage to the hills. To ramble with him there is a rare privilege. He may leave you alone while he scales some rugged peak, but he will return to conduct you home. Those who have had this privilege will not love these pages less because they loved those rambles more.

W. J. J.

## THE GODS OF CROOKEDNESS.

A GRADUAL process of reconciliation seems to be taking place between science and the wisdom of the East which more than one philosophical observer of modern tendencies has welcomed. It is true that orthodox Christianity—which also had its origin in the East, though it has developed forms and ideas traceable to Rome rather than to Nazareth—still regards both with suspicion born of fear. But thought is breaking through the mists of theology, seeking to unify where the churches only desire to separate; and psychology has already unravelled many twisted skeins which the Catholic faith has unnecessarily tangled.

Too often, however, forms of worship which have hitherto been repugnant to the Occidental mind, and which symbolise some of the ideas taught by evolution, are, like the religious performances in our own land, mixed up with superstition and fanaticism, and degraded by the ignorance of those in which they find their habitual response. It is only, indeed, with the most spiritual and enlightened expounders of Buddhism, for instance, that the disciples of Herbert Spencer can exchange theories in the hope of being clearly understood. But even in the popular beliefs, there is more truth and significance than the prejudiced will admit, and some of the dogmas which are accepted with implicit faith by the people of Japan, have their root in facts of human nature patent to us all. In the Shintō writings, which refer the evils of life to "The Gods of Crookedness," for example, the universal idea to which we give expression when we say that "the stars fight against us" is thrown into a dramatic form which makes it easily understood, where metaphysical abstruseness would render it unintelligible. "Whenever anything goes wrong," we are told, "it is attributed to the action of the evil gods called the Gods of Crookedness, whose power is so great that the Sun-Goddess and the Creator-God are sometimes powerless to restrain them; much less are human beings always able to resist their influence. The prosperity of the wicked, and the misfortunes of the good, which seem opposed to ordinary justice, are thus explained." This, of course, is part of the doctrine of Karma, and allied to Ancestor-worship, both of which imply the actions of the dead in regard to the living; and it will hardly seem a strange idea to Europeans familiar with the theory of a personal devil. But, as Lafcadio Hearn reminds us, "the conception of absolute, unmixed evil is not of the Far East"; and while some timid souls still tremble at the thought of Satan here in England, the Shintōist knows that, as no one is entirely wicked, so even the "bad Kami" are far removed from fiends. They are, in fact, human ghosts, whose influence works in the minds of their descendants in conjunction with the "good Kami"—which is only another way of putting the case for heredity. The "gods" alluded to, in fact, are not deities at all as we understand the word, and when the Japanese propitiates the evil ones with offerings and prayers, he is not *worshipping* them, as some people imagine. He is simply doing in a less practical way what

\* "On Cambrian and Cumbrian Hills." By Henry S. Salt. (A. C. Fifield. - 3s. 6d. net.)



we do, when, recognising the force of our primitive instincts, we strive to keep them normal by engaging in congenial activities, and healthy pleasures, instead of rendering them more fierce by the unnatural rigours of asceticism.

The mind of the East has grasped the truth which we are slowly arriving at—namely, that as human beings are the products of the past, so in our brains and bodies the past is eternally alive, with all its heroic efforts and piteous shortcomings—its splendid aspirations and miserable performances—its tentative goodness and its rampant evil. It is impossible for us to escape from our heritage. We, too, are links in the long chain of evolution, which will ultimately reach, the seers tell us, to worlds remote from this. We, too, must fight with vicious impulses handed down to us by preceding generations, and bear the common burden of humanity, if haply we may leave the world a little better than we found it, and not echo as we go hence that lamentable cry. "It is enough, O Lord, now take away my life, for I am not better than my fathers." But there is joy, and not pain, in the thought, whatever difficulties it may impose upon us; and as science flings open the door that opens on the Cosmos, the riddle of life, though it still remains a riddle, becomes more fascinating and momentous than ever. Some day it will be solved, though the world may wait a million years for this consummation; and in the meantime each individual as he learns more and more to venerate the memory of those who in the past worked at the rough fabric of human destiny, and gave it the wonderful hues we trace in it to-day, will see the power of the "Gods of Crookedness" diminishing, with the forces that gave them birth.

Evil must not be too tenderly dealt with, but, on the other hand, it cannot be cast out by those who forget that it has its origin in man's ignorance, rather than in the "innate wickedness" they pretend to know all about. It is, also, mixed up with things that are, many people think, good rather than bad—with the desire for wealth and the struggle for power, with the craving for luxury and animal enjoyment, with self-assertion, the expansion of empires, and the universal passion for happiness. It does not do to be Pharisaical about evil. The drink-sodden loafer who seeks a miserable enjoyment by drowning heart and conscience in execrable beer, is no more to be blamed than De Quincey, sipping laudanum from a tumbler, and moralising on Coleridge's enslavement to opium. But, where De Quincey and Coleridge inherited from the past—who knows how?—gifts and faculties which contributed to the fame they afterwards achieved, in spite of the drug, the illiterate loafer is dragged down by inherited tendencies of a debasing character, the power of which is augmented by the conditions of life imposed by modern civilisation on the people of the Abyss. And the shudder of horror with which we regard him ought to be the outcome—not of repulsion, which is so remorseless, but of pity, which is so human. Evil often seems only another name for the lack of commonsense. At all events, whether we call ourselves Buddhists or Christians, writers or artisans, politicians or schoolmasters, philanthropists

or Municipal Councillors, we are all influenced by the good and bad impulses struggling for supremacy within us—by our beneficent "Kami" or by the "Gods of Crookedness," between which we shall only learn to discriminate wisely in proportion as our knowledge increases.

LAURA ACKROYD.

#### NICHOLAS FERRAR.\*

THE story of Nicholas Ferrar and his community at Little Gidding is fascinating, and many readers, having made acquaintance with it in the fourth chapter of "John Inglesant," have been led to study more closely the life of the man, and to form a fuller estimate of the fellowship which in the early seventeenth century stood, isolated, between the "religious fopperies of Romanism and the slovenly attire of Dissent." The impression which Shorthouse has made is likely to endure, for he presents what is more than some of the facts which the two or three biographers of Ferrar record; he gives the atmosphere of the facts, a wonderfully vivid presentment both of the spirit of the man and his friends and of the spirit of the time. He was peculiarly studious of the latent religious movements of the century, withal particularly sympathetic; and better than any other he expressed their temper.

His calm, equable, and convincing treatment, in his novel and elsewhere, has a counterpart in the book which lies before us. Mr. Skipton has written it because "Ferrar's work and personality seemed to him to have a distinct and vivid interest for Churchmen of to-day," and in this fact—for fact we believe it to be—lies the full justification of the interesting task he has accomplished. His "Life and Times of Nicholas Ferrar" was conceived from an extreme High Anglican point of view, scornfully regardful of Puritanism in all its phases, and so, quite naturally, was based almost entirely upon Peckhard's version of the lost biography of Nicholas by John Ferrar. For this reason and his inability to use the "Two Lives" edited by Professor Mayor, we believe with him that "something has been lost"; but, we think, it is not so much a loss of biographical details as of a desirable manner of treatment. The book is vigorous, virulent, and acrimonious. With its attacks on Puritanism as represented by the men who devastated Little Gidding Church, and in the pamphlet "The Arminian Nunnery" outrageously slandered the settlement, we have large sympathy, if the matter at this time of day is much worth recalling; but its broadsides against Puritanism as a whole we resent as being launched from venomous generalisations, generalisations which, wanting the spite, cannot be historically justified. The book is too much of a polemic, quite unneeded; and we wish Mr. Skipton had been content, with the biographical detail he accumulated, to give the general reader, as distinct from the Churchman, an unprejudiced account of Ferrar and his friends. He was exceptionally qualified for this, and such an account would have won more new ad-

\* "The Life and Times of Nicholas Ferrar." By H. P. K. Skipton. (Mowbray. 1907. 3s. 6d. net.)

mirers of Ferrar than the present book is likely to gain, and would have aided the "Catholic" cause more distinctly.

But we are glad to be able to pass from this criticism to praise the book. It is a terse piece of writing, and most readable. It gives quite the most satisfactory account of Ferrar, as biography, and contains information which carries it beyond any other Life. It has involved much research, and its arrangement of the facts is concise, perfectly orderly, and complete. The chapter on Ferrar's connection with the Virginia Company is a distinct contribution to the subject. The book sets Ferrar before us very vividly as scholar, man of business, statesman, and saint. The literary side of his life, in itself not without considerable distinction, is not neglected; and the influence of Ferrar over Herbert and Crashaw—a fact in more than one way noteworthy—is satisfactorily represented. It is a book for Churchmen; it is also, as it is read without irritation and with an eye to a striking spiritual personality, a book for Puritans.

W. C. HALL.

#### IN THE ACADEMY.

THE crowded rooms of this year's Academy appear to be a more dreary wilderness than ever. It makes one wish that there might be one room at least set apart, a large airy room, for say twenty pictures to which the walls might be devoted, and we would suggest that the attendants should have strict orders to regulate the traffic, and not admit more than a hundred people at once. That would be five for each picture, and they would then have a chance of being really seen and enjoyed.

Are there twenty pictures in this year's collection that would go happily into such a room? We should be inclined to put in three pictures by J. W. Waterhouse R.A., "The Soul of the Rose" (78), "Apollo and Daphne" (177), and "Gather ye rosebuds while ye may," (669), and with these the President's three water-colours, Macwhirter's "Frozen Brook" (316), E. J. Compton's "Blue and Gold" (255), one of his pictures which so wonderfully realise the ice and snow of the great heights; and a beautiful winter scene nearer home, "Lo! on Mid-winter breaks the Vernal Sun" by H. W. Adams (355). "The Marquess of Bristol," by A. S. Cope (362), might go in for a fine portrait, and there are at least three bishops, including Herkomer's portrait of Dr. Winnington Ingram (188), but they would make too many. Then, for relief from too great seriousness, "Jack and Jill," by Henry Hayes (800), and in the Water-colour Room, "A Pixie Ring," (1074) by W. G. Simmonds. From the Black and White Room, we would take W. Strang's fine portrait of George Meredith (1459). The late David Farquharson's "Sunset on the Hills" (124), Stanhope Forbes' "Village Industry" (85), H. H. La Thangue's "Ligurian Garden" (55) would bring a great variety of interest, and if we added Leader's "Summer Morn, North Wales" (171), Wyllie's "Lord Charles's Liberty men" (162), for the sake of the sea and the light upon it, and Joseph Farquharson's "Through the Calm and Frosty Air" (317), we should have made up a good twenty, and the time spent upon these would have been



well spent. What would certainly not have got into our room, but might be relegated to a special corner for curiosities, as samples of the Academy's taste in colours, would be "The Return" (267), by Frank Brangwyn, A., and "The New Dress" (48) by Flora Lion.

We have found disappointment in the absence from this year's list of several friends for whom we have been accustomed to look, but it is pleasant to welcome a new name and to congratulate Miss Alice M. Odgers (daughter of Dr. Blake Odgers) on her first picture, "The Old Huntsman" (514). The picture unfortunately is skied, but the old man in his red coat and velvet cap, sitting with folded arms, looks happy, and even at that distance one can see that there is character in the face. Of Mr. George Wetherbee's two pictures, "Frolic Spring" (8) and "Strayed Hylas" (62) the latter attracts us most; but his best work this year, if we mistake not, is in the New Gallery. Among the water-colours there is a fine example of W. F. Bishop's work, "Through the Forest, and Far Away," (1085), a characteristic little picture of Arthur Rackham's, "The Magic Cup," (1104) and a Highland scene, "The Bridge of Dochart" (1134) by Ernest E. Briggs. One of the most attractive things among the sculpture is the statue of Richard Hooker (1935) for the Cathedral yard at Exeter, by Alfred Drury, A., and there is a fine bust of Dr. Warre (1050) for the Memorial Hall at Eton, by Mr. H. R. Hope Pinker.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### LICENSING REFORM.

SIR,—Having regard to the lengthy letter which appears in your issue of the 25th ult., I fear I ought to ask you to insert in your columns a further letter on this subject. The effect of the Bill, were it to pass, is in the future, and no one can now prove that it would either increase or decrease drinking. I have already stated my reason for thinking it might increase it. The very serious lessening of the value of licensed property by merely bringing in the Bill has been already abundantly proved, and is common knowledge. A recent letter from Sir Wm. Dupree to *The Times* showed that the statement that he was satisfied with his purchase did not represent his view; no one, so far as it appears, has offered him anything like the £10,000 he gave for the property, and which was the Government reserve. His case, of course, does not stand alone. A second letter from the Bishop of Southampton, with which I respectfully agree, appears in *The Times* of the 25th inst. The word "publican" in the Bishop's former letter may not have been strictly accurate, but the endeavour of much of the Bill is to lessen the number of licences, and for the State to receive full value for those not extinguished; that is to say, to obtain the profit of the drink sold, or a large proportion of it. In introducing the Bill, Mr. Asquith clearly stated that the State had

received practically nothing for what he referred to as the "monopoly value," and he evidently endeavours to remedy this. In your leader of the 25th ult. you refer to the "gradual curtailment of the chances of getting the perilous stimulant." This is exactly what is taking place under Mr. Balfour's Act without undue friction to anyone. In the Bill itself, Section 23, Sub-section 2, deals with the conditions attached to the grant of a new on-licence "for the purpose of securing to the public the monopoly value," &c. If the public are to have profit from the sale of drink, the State is becoming publican, speaking colloquially. It is difficult not to feel surprise that those who agree with Mr. Jackson do not agitate for an Act to prohibit the sale of alcohol altogether, or if that be tactically impossible, then that they do not form a powerful syndicate for the purchase of licensed premises with a view to the surrender of the licences and the conversion of the property to other uses. I doubt the wisdom of such a course, but it could be tried on a small scale at first as a test. I have fully stated my views for what they may be worth, and have no wish for the last word. I shall not, therefore, trouble you with any further letter on this subject.

DENNIS B. SQUIRE.

Lymebourne, Sidmouth.

SIR,—It is difficult to see the grounds of my friend Mr. Harold Coventry's objection to the resolution passed at the late special meeting of the Provincial Assembly of Lancashire and Cheshire. Surely we could not expect those who do not feel the necessity of such a reform of the liquor traffic to vote for our resolution, and the fact that a crowded meeting of representatives from all over the two counties passed the resolution unanimously and enthusiastically is a subject for congratulation and not condemnation. If Mr. Coventry had been present and heard the applause with which every point of the speeches was received I don't think he would have written his letter. That the meeting found "inspiration" in the resolution was evident to all present.

W. HARRISON (President).

SIR,—Mr. J. M. Gimson attaches greater weight to the statistics quoted from the Peel Commissioners' Report than the Commissioners themselves do. Their words are: "We do not desire to draw hasty conclusions from these figures, but they show that great caution is necessary in connecting drunkenness with the proportion of licensed houses. Such statistics, on whichever side adduced, are of little value."

Mr. Gimson says that the Commissioners did not regard it as proved that decreased facilities would mean temperance progress, but at any rate they say, "Where an excessive and unnecessary number of licensed houses are crowded together in a limited area, more drinking probably does prevail, and a large reduction is much to be desired, because it would facilitate effective supervision by the police."

I need hardly say that both these passages are taken from the Majority Report,

signed (if the current assertion is correct) by the eight representatives of the Trade who sat on the Commission. The italics, in both instances, are my own.

PHILIP H. WICKSTEED.

Childrey, near Wantage.

SIR,—Mr. J. M. Gimson is not convinced that decreased drinking facilities in the long run mean temperance progress, and questions if there is any connection between the number of licensed houses and the convictions for drunkenness. Miss Emmeline Davy, as far as Leicester is concerned and England generally, will, I dare say, have no difficulty in handling those points. Now, I happen to know something of the New England States. There, unquestionably, the steady decrease of drinking facilities has meant the growth of voluntary total abstinence, also of a public sentiment with regard to the drink habit that is not common here and in the same classes of society. I often thought many of my American friends decidedly intolerant in the views they expressed respecting even the most moderate use of stimulants, but it was impossible to deny that the fewer saloons, that is, public-houses, in the town, the more evident signs there were of well-being. Increased sobriety tended to increased self-respect and much other improvement, and had also a marked influence on ordinary moral conduct. Amongst the younger men I found that it was not considered respectable to enter saloons, even where the keepers of them ran a grocery store, which some did, and though, as an Englishman, I did not become a very ardent admirer of prohibition, as I saw it enforced the sobriety and consequent industry of the people, could not but affect my judgment and perhaps prejudices as to the liberty of the subject. Whatever, therefore, be the opinions Mr. Gimson holds and as the result of his study of the Peel Commission, facts, and provable facts, are against him in New England. Decreased facilities there do mean the progress of genuine temperance, and there is no difficulty in these States to see that the decrease of saloons leads to a material decrease of drinkers, and therefore drunkenness. Why not here?

Loughton, Essex.

T. G. ROGERS.

SIR,—I am not surprised that Mr. Gimson still retains his original views. I have as little hope to influence him, as I expect him to convert me. But because of him whom "J. B." calls "the ninth man," the one whose mind is not yet made up on the subject, and who is yet the deciding factor at elections, may I crave space to answer Mr. Gimson's last letter?

First, as regards proof of my assertion that fewer public houses means less drinking. Though the members of Lord Peel's commission were not able to definitely determine the exact relation between the number of licensed houses and convictions for drunkenness, yet that they felt there was some relation we may legitimately conclude from the decision of the majority, that they regarded "a large suppression of licences as essential." Mr. Joynson-Hicks in 1898 said, "I will not admit that it is open to doubt that some reduction would go a long way towards improving the morals of the people of this country."



Mr. Joseph Chamberlain said to the House of Lords Committee on Intemperance. "The enormous number of public-houses, which is out of all proportion to anything like the legitimate wants of the people, must tend to increase temptation." What other reason than the reduction of drunkenness did Mr. Balfour's Government allege as the reason of its very imperfect scheme for closing redundant public-houses?

The ecclesiastical commissioners have acted on this assumption by closing over 100 during the last 20 years, frequently at a loss to themselves, while during 40 years, they have only allowed 26 new ones, and these in new districts having no other licensed accommodation.

In Liverpool from 1890 to 1891, 340 licences were withdrawn, the prosecutions for drunkenness dropped from 16,042 to 4,327, and the police force was reduced by 200. In Birmingham, after the reduction of public-houses commenced in 1897, convictions for drunkenness fell from 7 per thousand to 4.9 per thousand. In 1903 there were, in England 230,180 convictions for drunkenness. By 1907, 3,317 licences had been suppressed and convictions fell to 197,064, a drop of 33,116.

I have been unable to get figures for Leicester, but Mr. Gimson knows the character borne by the Wyggestone Ward with its public-house to every 33 dwellings and 147 people. The names of Wharf-street and Bedford-street districts, are here synonyms for vice and degradation, and I believe the three last Leicester murders occurred in them.

On the other hand there are not a few districts in England where land owners have vetoed licences to prevent depreciation of property, as in Prince's Park, Liverpool, and South Govan, Glasgow (where, with a working class population of 6,000, there is not a police-case per week on the average). All these districts are freer from disease and crime than the licensed districts near.

Miss H. Johnson's interesting figures entirely contradict the conclusion that Mr. Gimson draws from them. He says if a man means to drink he has a much better chance when he has money to pay for it." But Miss Johnson shows that on Sunday, when he has more money than any day after Saturday, he drinks least. Are we not led to conclude that it is because he has least facilities?

Finally, will Mr. Gimson enlighten us how the Bill will injure brewing profits, if it will not decrease drinking?

EMMELINE DAVY.

SIR,—In reply to Mr. Gimson, I beg to say that the number of arrests for drunkenness in any given locality is *not* a trustworthy index of the amount of drunkenness there, for the very simple reason that authorities do not exert the same amount of zeal in repressing intemperance in different districts. Let me take a local instance:—Batley and Dewsbury are two towns near Leeds, each with a population of about 30,000. Nobody who knows the two towns will dispute the statement that Batley is really the more temperate of the two, yet the number of arrests for drunkenness there is greater than in Dewsbury, because the authorities in the former

town are vigilant in suppressing intemperance; in the latter, they are supine.

Mr. Gimson asks me how I should have regarded his figures if they had told on my side. I would ask him how *he* would have regarded them in that event. We cannot understand this question properly unless we appreciate the fact that drinking, drunkenness, and arrests for drunkenness must each be regarded separately, and that statistics under one of these heads, however trustworthy in themselves, are no exact guide to the state of affairs under either of the other two heads. It sometimes happens, after the number of licences has been reduced in any given district, that the number of arrests for drunkenness is increased. It does not follow necessarily at all, though, that there has been an increase of either drinking or drunkenness. There may have been, for I have not argued that a reduction of licences inevitably reduced drinking and drunkenness, only that, other things being equal, it did. But the most probable explanation is that the police, having a fewer number of public-houses to supervise, have been able to do their work more thoroughly.

In this connection, we sometimes overlook the fact that police-areas are frequently very large, and that a reduction of licences in one part of the area may have led to a reduction of drunkenness there, while other causes have led to an increase in other parts of the area.

Mr. Gimson has failed to grasp Miss Johnson's point, which was, that in Liverpool there is less drunkenness on Sunday than on any other day of the week, despite the fact that people have more money than on any day except Saturday, and, in some cases, Friday—because for the greater part of the day the public-houses are, so to speak, not there. The figures from Leeds are similar, though not so striking, possibly because we are troubled with the "bona fide traveller" nuisance to a greater extent here than in Liverpool. Taking a period of seven years, I find that the average number of arrests for the year was 1,266, of which 414 took place on Saturdays and 107 on Sundays. It will be seen that leaving out Saturday, the average arrests were 142 per day, so that the number on Sunday was 25 per cent. lower than other days. The Manchester figures for the past two years are very similar, and I think, therefore, we are justified in saying that the experience of these three great towns proves that Sunday closing, so far as it has gone, has proved beneficial, and that an extension of it will also prove beneficial.

If a reduction of drinking facilities does not mean temperance progress, why did Mr. Balfour pass an Act in 1904 to reduce the number of public-houses, claiming it to be a great temperance measure? The most trustworthy statistics on this question are those of Dr. Dawson Burns, which appear annually in *The Times*, and which are accepted not only by teetotalers, but "the trade," or, at any rate, by its apologists, and these show that, ever since the recent reduction of public-houses began, there has been every year, with one exception, a decrease in the national drink-bill per head.

I cannot agree that if all the 166½

millions now spent on drink were distributed equally amongst the nation, there would be no need for a Licensing Bill—though it would, of course, have to be a different kind of Bill. Dr. Carpenter, in an address recently reported in your columns, showed that even moderate drinking tends to shorten life, besides which there would still be the same terrible amount of economic waste involved, the only difference being that all of us, instead of merely a majority of us, would be wasters. People grumble about the burden of the taxes and the injury they inflict upon trade, but they do not stop to think that the nation, by its drinking habits, is voluntarily taxing itself every year more than the Chancellor of the Exchequer does, and that there is nothing to show for the money except ruined lives, premature deaths, impaired health, an accentuation of the unequal and just distribution of wealth, flaring drink-palaces, and an excessive number of jails, lunatic asylums, workhouses, hospitals and suchlike institutions.

It is a remarkable fact that the more the arguments against the Bill are examined, the more worthless they are seen to be. The Bill is denounced as robbery. The charge comes with ill grace from men who have, for years, been robbing their fellow-men by paying rates and taxes on ridiculously low values, and then taking compensation on a much higher basis. I have before me the figures of nine public-houses in London (three in Rotherhithe, two in Bermondsey, one each in Hampstead, Wandsworth, St. Pancras and St. Luke's). These houses received £43,329 in compensation (an average of £4,815), and their total rateable value was £465 (an average of £51 13s. 4d.), so that they received an average of ninety-four years' purchase on their net assessment. In Leeds, eight public-houses have received £15,165 (an average of £1,896) on a rateable value of £309 15s. (average £38 14s. 4d.), which is equal to an average of nearly fifty years' purchase of the net assessment. And, in every case, be it remembered, the owners have still got the buildings and the land.

The amount received by the tenants in the Leeds cases is noteworthy; it totalled £518 10s. (an average of £64 16s. 3d.), or about 3 per cent. of the compensation money. In one case, where the owners received £3,000, the tenant got nothing. In six other cases, at Tonbridge, Farleigh, Warrington, Walthamstow, Farnham, and Woking respectively, the total compensation money was £13,965, and the publicans' share £990, or about 7 per cent. Taking the country through, the licensee's share averages about 10 per cent, which, however, is swollen by the fact that, where the tenant and the owner are one, the licensing statistics treat the whole amount as a tenant's share, which is absurd. It would appear that the brewers have been robbing not only the public, but the publican also. Mr. Asquith's Bill will stop both these acts of brigandage. *Hinc illæ lachrymæ.*

Equally unfounded is the assertion that the Bill will lead to a great increase of clubs, which might have been said (in advance) almost equally of the 1904 Act. In practice, however, this has proved an illusory danger. In Manchester, from



1904 to 1907, licences were reduced by 316; the number of clubs decreased by one. Taking the country as a whole, the reduction of about 5,000 licences has been followed by an increase of about 500 clubs, and it must be remembered that the average club has fewer members than the average public-house has customers, and that their expenditure is less.

FREDK. G. JACKSON.

8, Park-lane, Leeds, May 4, 1908.

### RECOLLECTIONS OF THREE OLD LONDON CHAPELS.

MORE than sixty years ago I used to be taken to a chapel in Little Carter-lane, near St. Paul's. I remember well the square building with galleries round three sides, and the lofty two-decker pulpit of dark oak with sounding-board over. The organ was in the gallery facing the pulpit, and so was the clock, now at the Stamford-street Chapel.

The little child looked up with great reverence to the broad, kindly face of Dr. Hutton, and greatly enjoyed being sometimes allowed to stand up on the seat and look over the high pews whilst joining in singing the hymns from the fat brown leather-covered hymn-books, edited by Drs. Kippis, Rees, and others. I think Warrens, Nettlefolds, Prestons, Chamberlains, and Davisons were among the best-known families then attending there.

Either at that time, or somewhat later, much "Social Service" was rendered by schools, evening classes, &c., which were transferred to Blackfriars when the chapel was pulled down. Many years earlier, members of that congregation had helped to found the Orphan Working School which once a year used to assemble in that chapel for a special service.

II. The next and best-remembered experience of chapels was of the New Gravel Pit Chapel at Hackney, then, in 1848, a square building with three galleries, lighted by an octagonal lantern in the roof, the building being in what was disrespectfully called the pork-pie style of architecture. The pulpit was approached from a vestry on the first floor behind it.

The congregation was large and influential, attracted greatly by the preaching of a fine young Irishman—Mr. John Boucher—who was very earnest and eloquent. About 1852, he, having adopted Trinitarian opinions, resigned the pastorate, and went to study for ordination at Cambridge, where, I believe, he died.

After a considerable interregnum, Mr. T. L. Marshall was chosen minister. His quiet, thoughtful sermons were greatly appreciated by many, but he left some time before 1858, when the present chapel, on the site of the old one, was finished, and when Mr. Brook Aspland (son of a former minister) succeeded him. The hymn-book in use was that edited by old Mr. Aspland. This congregation supported day and Sunday-schools for girls, and helped to maintain a Ragged School in Spitalfields which continued in existence till 1884 or 5.

Christmas day was a gala day for the children. The scholars attended in their white tippets, sang their joyous hymns, and, after service, received the prizes and plum-cakes piled up in the table pew. I remember many of the families and where they sat. Mr. Lawford and his six grown-up sons in one large corner pew, Mr. and Mrs.

Kennedy, with their five handsome daughters in the other. Besides were Bischoffs, Johnstons, Wrights, Fords, Briggs, Ridges, Jansons, Gibsons, Troups, Colliers, Gibbs, Teschemachers, Clennells, and others.

Fashions have changed even in manners of worship. Who sees now every man standing up, before taking his seat, holding his hat before his face whilst saying a short prayer?

In the kind of carriages that brought families to chapel from distant suburbs, a great change has taken place. The object of childish admiration at Carter-lane was a yellow chariot; at Hackney appeared regularly some large family coaches with a rumble (or dickey) behind, a kind equally extinct.

III. In 1858 Rosslyn Hill Chapel, where Dr. Sadler was preaching, became the usual Sunday resort of our family. The old building had then attained its greatest size, having been twice enlarged since his ministry began in 1846. It was still attached to some outbuilding of Carlisle House, so had no windows on the northern side. Carlisle House stood in its garden across what is now Willoughby-road, and the approach to the chapel was by a side gate.

The inside of the building was quite plain. On the wall was the quaint old wooden-faced clock still existing. The organ, played for years every Sunday morning by Dr. W. B. Carpenter (the well-known scientific writer), was in the recess, and the low pulpit close to the vestry wall.

The services seemed to me singularly quiet, and the chapel meetings most peaceful after the somewhat excited discussions to which we had been accustomed at Hackney.

Dr. Sadler had been out of health, so there was only one service on Sunday, and very little was being done by the congregation collectively. Before long, evening service was commenced, and, when the new chapel was opened in 1862, day and Sunday-schools for boys and girls were very soon established, the first master being the gentleman who is now the Rev. T. Dunkerley. Experiments in "social service" were numerous, and many were successful for a time. There were evening classes, clubs, lectures, and "chat meetings"—evening parties open to all. These last were very popular, although no refreshments were provided, but the rowdy element, more common then than now, got in, so they were discontinued. The Rosslyn Hill Brass Band which performed regularly on the Heath until a very few years ago, began in the sixties or seventies in the school-room, and ever after, I believe, had the free use of the room on certain nights for practising. However, all these activities belong to a later time.

The families I remember in the old chapel were (for a very short time) Dr. Martineau's, the Rd. Martineaus, Nettlefolds, Russell Scotts, Booth Scotts, Enfields, Bruces, Reids, Fields, Sharpes, Taylers, Cobbs, Le Bretons, Mrs. Lalor and her large party of girls, Fearons, Bakewells, the Misses Gillies, and others. Miss Lucy Aikin was still living, but I do not remember her at chapel.

Dr. Martineau preached the opening sermon in the new chapel in 1862. It was then very inferior in beauty to its present

form. There was no side aisle, no chancel, no coloured windows, no gallery. At the east end was a very shallow apse. The chancel was added by the gifts and collections made by the Misses Reid as a memorial to their mother—the sister of the Revs. John and George Kenrick.

I once saw in the new chapel, sitting within a few feet of one another, a rather remarkable trio, Francis Newman, Anna Swanwick, and Dr. W. B. Carpenter.

April, 1908.

E. L. LISTER.

### NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

**Birmingham: Newhall Hill.**—The 74th Sunday-school anniversary was held on Sunday, May 3. Despite a very stormy morning there was a good congregation, and that in the evening was the largest for some years. Dr. Ewart, of Stourbridge, was the preacher, and charmed young and old alike by his words to young people. The congregation has recently lost two devoted members through death. Mrs. Kate Holloway, as secretary to the Ladies' Sewing Circle, gave of her best in loyal work for the benefit of the church. Mrs. Thos. Latham, who survived her husband some six weeks, was for many years secretary to the Ladies' Benevolent Society. An invalid during her later years, she ever had a cheery word for those who visited her.

**Bolton: Unity Church (Appointment).**—Mr. Edward Morgan, B.A., of the Home Missionary College, and a native of Liverpool, where he was brought up at Hope-street Church under the late Rev. R. A. Armstrong, has accepted the pulpit of Unity Church, in succession to the Rev. Wilfred Harris, now of Adelaide, and hopes to enter on his duties early in August. The Sunday-school sermons were preached last Sunday, afternoon and evening, by the Rev. J. M. Lloyd Thomas, of Nottingham. The collections amounted to £42.

**Dob-lane, Failsforth (Resignation).**—The resolution from which we quoted last week, passed at a special general meeting of the congregation on Sunday, April 26, was as follows:—"That we, the trustees and members of the congregation of Dob-lane Chapel, Failsforth, in accepting the resignation of the Rev. Albert Thornhill, M.A., desire to place on record our high appreciation of his services as pastor, preacher, and teacher. We bear willing testimony to the eloquence and power of his sermons, the general purity and uprightness of his private character, and to his untiring and successful labours in the Sunday-school, which has resulted in a largely increased church membership, and a record attendance in the Sunday-school not equalled for many years past; and we sincerely regret that circumstances should have occurred leading to such an early termination of a ministry which opened with such promise." We are asked to note that the new secretary of the congregation is Mr. Tom Hoskisson, 833, Oldham-road, Newton Heath.

**Liverpool: Bond-street.**—The Mission football teams and the Sylvian Entertainers closed their winter season with a tea and smoking concert on Thursday, April 30, the Rev. W. Reynolds presiding. During the evening Mr. John Macauley, in the name of the senior team, presented to Mr. Reynolds an umbrella, engraved with his initials, as a small token of their love and esteem. The meeting was a great success.

**London Guilds Union.**—The spring meeting of the London Guilds Union was held on Wednesday, April 29, when representatives from the Guilds at Essex Church, Mansford-street, Stratford, and Walthamstow visited the League of Comrades at Bermondsey. The proceedings were opened with a service conducted by the Rev. J. Hipperson; following which Mr. Hipperson welcomed the visitors, and expressed the hope that the London Guilds would come more into touch with each other. He thought it might be possible for letters to be exchanged between the various Guilds giving accounts of



their work and matters of interest connected with their societies. Mr. Hipperson had read Wordsworth's "Ode to Duty" as a lesson, and, in concluding his address, he said his message was to inspire his hearers to recognise that each had a power, and it was their duty to use that power to the best of their ability. This was followed by an address by the Rev. Henry Rawlings on "Books and Life," in which he showed that the two things must be coupled together in our experience. Books were useless unless they told about life in the world and human life, and helped men to live better lives. Unless books were used as a guide and help in life, man might be "buried in them" and be dead to the world. On the other hand, it was as bad for a man to think only of his home or daily routine, and know nothing of outside affairs which literature would teach him. Mr. Rawlings pointed to the good of novels well chosen and read in the right way, in giving a broader idea of life and a deeper insight into character and customs, as well as the comfort they may be in times of idleness or illness. He read a letter written by Tom Hood to the promoters of a bazaar in Manchester lauding books, and the influence they had had on him in times of sickness and sorrow—rich fare on paper for short commons on the cloth. In concluding his address, Mr. Rawlings advocated the systematic study of literature amongst Guild members, in which they might select some book or play, study it, pick out passages or characters, and compare notes. He deprecated depending on a leader, but suggested that it was a subject in which all should join, as each member could form an opinion on a passage or character; and not much good could be done unless each individual member brought his mind to work and to form individual opinions. Among those who joined in the conference were the Rev. W. H. Rose (president of the Union), Mr. Seymour Marks (leader of the Bermondsey League of Comrades), and the Rev. R. N. Cross (Essex Church). The proceedings closed with the benediction.

**London: Kentish Town.**—There was a large congregation at at the service in the Free Christian Church, on Sunday evening last, to hear an address given by Mr. Sydney Sprague, on "The Story of the Bahai Movement; A Universal Faith."

**London: Stepney Green.**—Miss Edith Gittins, of Leicester, was the speaker at the Monthly Religious Conference at College Chapel, and gave a most hopeful and suggestive paper on "The Sunday-school." Mr. W. R. Marshall was in the chair. Mrs. Marshall, Miss Tagart, Miss Hill, and Mr. Capleton took part in the discussion. Earlier in the afternoon Miss Gittins gave a short but impressive address, at the meeting of the Christian Life Guild. In the evening a special service, conducted by Mr. Capleton, was held in the chapel to welcome new members into the congregation. Nine persons joined. Seven of these were young people from the Sunday-school, who listened with great attention to the dedicatory service, and seemed prepared to take up their membership with great earnestness. Mr. Thompson presided at the organ, and a beautiful sacred piece was sung by Mrs. Marshall.

**Manchester: Longsight.**—The anniversary services took place on Sunday, May 3, when the Rev. J. Page Hopps preached, morning and evening. Measured by the attendances and the collections, the day was one of the most successful in the history of the church. Mr. Hopps' visit has created considerable interest in the neighbourhood, and it is to be hoped that it will prove of lasting benefit to the cause here. His addresses were followed with deep interest by the large congregations, the church being full at the evening service. The subjects of his discourses were, in the morning: "New Ideals for the Church"; and in the evening, "Some Modern Thoughts of God, and of Man's Duty to Him." As is usual on the occasion of the church sermons, the music was a marked feature. In addition to special anthems at both services, with the aid of local professional artists as soloists, and an augmented choir, under the direction of the hon. organist and choirmaster, Mr. Oliver H. Heya, a most effective rendering of the first two parts of Haydn's "Creation" was given in the afternoon. There was another good attendance. Mr. Herbert Walker, L.R.A.M., organist of Gee Cross Chapel, kindly presided at the organ for this work. Mr. Hopps lectured on the Monday

evening following, to a good audience, his subject being "What has the Unitarian Church to Offer to the World?" The members and friends of the Longsight church, though still pastorless, have every reason to be encouraged by the immediate result of Mr. Hopps' timely visit.

**South Shore, Blackpool.**—The anniversary services were held on Sunday last, May 3, when the Rev. R. Travers Herford preached. The services were successful, and the amount realised by the collection was satisfactory.

**Swansea.**—Successful Sunday-school sermons were preached here on Sunday, May 3, by the Rev. Edgar I. Frupp, B.A., of Clifton. There was a children's service in the afternoon, and a good attendance at the evening service.

## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 10.

### LONDON.

Acton, Creffield-road, 11 and 7, Rev. ARTHUR HURN.  
Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.  
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. GEORGE CRITCHLEY, B.A.  
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. R. P. FARLEY.  
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.  
Deptford, Church-street, 6.30, Supplies.  
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.  
Provincial Assembly Collections.  
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.  
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
Ilford, Assembly Rooms, Broadway, 7, Rev. W. WOODING, B.A.  
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.  
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.  
Mansford-street Church and Mission, Bethnal Green, 7, Mr. STANLEY A. MELLOR, B.A.  
Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Rev. T. E. M. EDWARDS.  
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.  
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.  
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.  
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.  
Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; 3.15, East London Sunday-School Union Aggregate Meeting; 6.30, Mr. D. DELTA EVANS.  
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS, B.A.  
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMEY.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Mr. JOHN W. BROWN.  
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.  
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.  
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRIGHTON, Free Christian Church, New-road 11 and 7, Rev. PRIESTLEY PRIME.  
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.  
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.  
GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. A. J. MARCHANT.  
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.  
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.  
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. ISLAN JONES.  
LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. B. C. CONSTABLE.  
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. PARRY.  
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.  
OXFORD, Manchester College, 11.30, Rev STOPFORD A. BROOKE, LL.D.  
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.  
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.  
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.  
SEVENOAKS, Bessell's Green, The Old Meeting House, 11.  
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. WALTER COCK.  
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.  
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.  
WEST KIRBY, Tynwald Hall, opposite Station 11 and 6.30, Rev. H. W. HAWKES.

### GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse. 11, Rev. GARDNER PRESTON.



### UNSURPASSED

for effectiveness and convenience in the household.

No danger of explosion.  
No heat of stove or grill.  
Saves time and labour.  
Gives intense and continuous heat, but only with the genuine "Dalli" Fuel.

Beware of worthless imitations.  
Price of the 'Dalli' 6/-; 'Dalli' Fuel 1/9 per box of 28 blocks. To be obtained of all Ironmongers and Domestic Stores.



# DAILY MAIL YEAR BOOK OF THE CHURCHES.

Gives at a glance a complete and convenient survey of the whole religious activity of the country.

Only a reference to the very complete index can convey any adequate idea of the extent and variety of the subjects dealt with, but the following indicates something of the scope of the work:—

## THE BOOK IS DIVIDED INTO NINE SECTIONS,

AS FOLLOWS:

- 1.—The Spiritual Condition of the Churches.
- 2.—What Men Are Thinking.
- 3.—Methods of the Churches.
- 4.—Men and Women of the Churches.
- 5.—Problems of the Churches.
- 6.—The Churches' History, Principles and Statistics.
- 7.—Foreign Missions.
- 8.—Coming Events.
- 9.—A.B.C. of Societies.

It is 5 inches wide; 7½ inches deep; ¾ inch thick; contains 320 pages; has an index of 1,000 references, and contains in all upwards of 300,000 words.

Readers of the "INQUIRER" will be specially interested in the following, which are included among the FORTY SPECIAL ARTICLES which this book contains.

**Spiritual Condition of the Free Churches.** Work waiting for a Spurgeon, or Wesley, or Dale. By Rev. F. B. MEYER, B.A.

**How London goes to Church.** A Summary of the Religious Census. By RICHARD MUDIE-SMITH, F.S.S., Editor of "The Religious Life of London."

**Labour and Religion.** A Study of the Mind of the Working Classes. By GEORGE HAW, Editor of "Christianity and the Working Classes."

**The Great Religious Books.** A Survey of Twenty Years. By Rev. JAMES HASTINGS, M.A., D.D., Editor of "Dictionary of Christ and the Gospels," and "Dictionary of the Bible."

**The New Theology.** Defined by its Chief Exponent. By Rev. R. J. CAMPBELL, M.A., Minister of the City Temple.

**Thinkers in the Nonconformist Churches.** A summary of the men and their work. By Professor JAMES ORR, M.A., D.D., Professor of Apologetics and Systematic Theology, U.F. Church College, Glasgow.

**What the Higher Criticism Means.** Conclusions reached by the Critics. By Professor A. S. PEAKE, Professor of Biblical Exegesis in Manchester University.

**Scientists' Confession of Faith.** Their Attitude towards God and the Bible. By Professor EDWARD HULL, M.A., LL.D., F.R.S., Secretary to the Victoria Institute.

**The Free Churches and Social Reform.** New Ideals and New Movements. By Rev. S. E. KEEBLE, Author of "Industrial Day Dreams," &c.

NOW ON SALE EVERYWHERE. PRICE SIXPENCE.

### SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

### DEATH.

HOLT.—On April 27, at Stoneholme, Walshaw, Bury, Mary Ann, widow of the late Thomas Holt, J.P., aged 68 years.

### Situations, VACANT AND WANTED

#### TO PARENTS AND GUARDIANS.

**KYNOCH LIMITED** have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

**WANTED**, by Lady in the Argentine, a Nursery Governess. Must be strong, healthy, and fond of children; also a good needlewoman. Music and all usual subjects.—For further particulars apply, Miss E. G. HOLLAND, Niddry Lodge, Campden-hill, Kensington, W.

**PRIVATE SECRETARY** to reside required by a Lady in London. Age between 25 and 35 preferred. Salary according to capability.—Write, stating fully qualifications and experience, A. K., INQUIRER Office, 3, Essex-street, Strand, W.C.

**NURSE** wanted, for boy and girl aged 2 and 4. Experienced, strong. Help given, general kept, good outings. Age not under 25. Wages, £18.—Apply, Mrs. ERITH, 7, Moresby-road, Upper Clapton, N.E.

### Board and Residence.

**BOURNEMOUTH.**—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

**ST. LEONARDS-ON-SEA.**—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

**HAMPSTEAD.**—House to be Let, Furnished, from May, for six months or less. Very sunny. Near chapel; Heath; and Tube station. 3 sitting rooms, 4 bed rooms and dressing room, workshop, bathroom h. & c.—Apply Z., c/o Potters, Rosslyn Hill, Hampstead. Tel. 1962 P.O.

**COUNTRY HOUSE** in Delamere Forest, Cheshire; well furnished; suitable for family. Stands high. To be Let, with or without attendance.—Apply to Rev. R. T. HERFORD, Stand, near Manchester.

**KESWICK.**—Furnished House to be Let. Dining, drawing, 3 bedrooms (4 beds). Bath, h. & c., gas cooker. Near Station. River and mountain views. £2 10s. weekly. Aug. and Sept. £3 3s.—Miss NEWLING, Pentwyn Cottage.

**LADY** offers share of Furnished House near Colwyn Bay to one or two ladies. Board-residence 25s. to 30s. a week.—S., INQUIRER Office, 3, Essex-street, Strand, W.C.

**FURNISHED HOUSE**, six rooms, bathroom, to let for summer months. Healthy, open country, near station.—Apply, S. A. WICKSTEED, Burnham-on-Crouch.

**NEWQUAY, CORNWALL.**—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

**THE SIMPLE LIFE HOME** (Sea View), 3, ALBANY ROAD, SOUTHPORT.

**PRESS OPINIONS.**  
*Sheffield Telegraph*: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."  
*Manchester City News*: "Health and comfort carefully considered."  
*Millgate Monthly*: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."  
Send to WARDEN for Prospectus.

## London District Unitarian Society.

### THE ANNUAL MEETING

WILL BE HELD AT

ESSEX HALL

ON

WEDNESDAY, MAY 13.

Reception by the PRESIDENT at 7.30. Annual Business Meeting at 8.0.

The President, J. HARRISON, Esq., in the chair.

SUPPORTED BY

Rev. W. G. TARRANT, B.A., Rev. C. ROPER, B.A., Rev. A. A. CHARLESWORTH, P. PRESTON, Esq., Dr. C. F. T. BLYTH, H. CHATFIELD CLARKE, Esq., and others.

### REFRESHMENTS.

All interested in the work of the Society are cordially invited to attend.

### Schools, etc.

#### CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS.

HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

#### LETCHWORTH SCHOOL, LETCHWORTH, HERTS.

SCHOOL FOR BOYS, from six years upwards. Bracing air. Thorough all round, unsectarian education, without break, fitting for professional or other careers. Special regard to health and physical development. Delicate boys properly cared for. Principal, J. H. N. Stephenson, M.A.

#### SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey. PRINCIPAL ... Miss MARLES-THOMAS.

**PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.**—"Assembly Sunday," May 10, when it is hoped collections will be made on behalf of the Assembly's Funds in all the Churches on the Roll of the Assembly.—FREDERIC ALLEN, Hon. Sec.

**WALMSLEY UNITARIAN CHAPEL.**—Annual Sermons, June 14, 1908. Preacher, Rev. E. D. PRIESTLEY EVANS, of Bury.

**THE MINISTERIAL FELLOWSHIP SETTLEMENTS BUREAU** brings together Congregations needing Ministers, and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 150 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau.

CHARLES ROPER, President of the C. J. STREET, Hon. Secretary } Fellowship

**BEAUTIFUL NOTTINGHAM PLACES**, direct from Nottingham Looms, practically half retail prices. All new season's productions. Our latest 1/- (post free) Sample Parcel of lovely long lengths Valenciennes, assorted widths, attracts splendid orders. Purchaser's satisfaction guaranteed.—M. MANSON & Co., 1, Church-gate, Nottingham.

**"THE UNITARIAN MONTHLY."**—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Painsage, Mottram, Manchester.





# THE INTERNATIONAL.

May No.

Now Ready.

1/- net.

The contents include, among other important articles:—

THE NEW IDEAL OF THE CHURCH. By the Rev. CHARLES STRONG.

ON POSITIVISM. By Dr. DELBET, *Deputé*.

THE MORAVIAN BRETHEN—MODERNISM IN THE GREEK CHURCH.

THE JEWISH POSITION IN POLAND. By M. D. LAUDA.

THE AWAKENING OF THE MASSES. By the EDITOR.

MARRIED WOMEN TEACHERS—THE FEEDING OF SCHOOL CHILDREN.

AGAINST LEAD PIGMENT.

NOTE.—A specimen copy of No. 1 of "THE INTERNATIONAL" (December) will be sent free to any reader of "THE INQUIRER" on receipt of 3d. for postage. Address—

T. FISHER UNWIN, 1, Adelphi Terrace, LONDON.

## THE CHRISTIAN LIFE AND UNITARIAN HERALD.

EVERY SATURDAY, PRICE ONE PENNY. May be had of all Newsagents or through Chapel Keepers.

Subscription: 6s. 6d. per annum to all parts of the World.

Publishing Offices: 5, Fetter Lane, London, E.C.

IMPORTANT ANNOUNCEMENT TO ADVERTISERS AND CHURCH SECRETARIES.

A SPECIAL (ENLARGED AND ILLUSTRATED)

### WHITSUNTIDE NUMBER

WILL BE PUBLISHED ON

FRIDAY, JUNE 5TH, 1908.

As a large demand is anticipated, Secretaries of Churches and Societies should make sure that to prevent disappointment an order be sent to the Publishers for supplies NOT LATER THAN TUESDAY, MAY 19th. The price will be ONE PENNY as usual, and Churches and Societies can have large supplies at specially reduced rates. After June 19th, however, the price of the Special Number will be raised to 6d. per copy.

Fifty-six pages, with a hundred or more illustrations, including portraits of Ministers and Laymen, pictures of Churches and Missions, groups of Societies, Colleges, Schools, Van Mission pictures, double-page group Boston Congress, &c. Special Articles by Revs. Dr. Drummond Dr. Cressy, Dr. Mummery, W. Copeland Bowie, T. P. Spedding, W. G. Tarrant, Charles Roper, H. Bodell Smith, Charles Peach, J. Morley Mills, Alfred Hall, W. C. Hall, John Ellis, John Page Hopps, John Fox, James Harwood, J. Worsley Austin, W. H. Lambelle, James Forrest, W. R. Shanks, J. J. Wright, W. E. Russell, E. Thackray, A. H. Dolphin, H. Enfield Dowson, G. A. Payne, A. S. Steinthal, and a large number of other well-known Unitarian Leaders.

As the space allotted to advertisements will be limited, prospective Advertisers should apply at once. The Publishers reserve the right to decline any advertisements without assigning a reason.

#### TYPEWRITING.

Telephone at once for estimates for your Typewriting, Duplicating, and Copying. Commercial Correspondence a speciality. First-class work at moderate charges.

5 per cent. discount if this paper is mentioned.

C. HERBERT CÉSAR,

10, Grange Road, Canonbury, London, N.  
Secrecy guaranteed. Special terms for permanent work.

TELEPHONE: 1219 NORTH.

TYPEWRITING, COPYING, TRANSLATING. Authors' MSS. accurately copied at reasonable rates. Special quotations for quantities. First-class work guaranteed. Evening and Secretarial work undertaken with Machine; also typing on machine direct from dictation. SERMONS A SPECIALITY.—Miss E. L. STENT, 33, Crouch Hall-road, Crouch End, N., and 12, Manchester-avenue, London, E.C. City Telephone No.: 12277 Central.

YOUR MSS. should be typewritten by an Expert. Write for Price List and Estimates for any description of Typewriting, Duplicating, &c., required to—

Miss A. E. HOLDSWORTH,

20, Copthall Avenue, London, E.C.

ESTABLISHED 1892.

Competent Clerks sent out by day, week, or hour. Translation a speciality.

TELEPHONE: 2142 CENTRAL.

### BRASS PLATES

Of Every Description

Made by WALTER BOWLES,

20, AIR STREET, PICCADILLY, LONDON, W.

DESIGNER and Heraldic Engraver on Gold, Silver, and Ivory. Letter cases mounted with Arms, Crests, and Monograms. Rubber Stamps of every description, Pads, Inks, &c.

Send for quotations.

Established 1863.

A CHARMINGLY soft, dainty fabric is "ZEPHETHA," now being widely adopted for Shirt Blouses, Men's Shirts, Underwear, Pyjamas, Children's Frocks, &c. "ZEPHETHA" is woollen taffeta and zephyr in a "nicer" form. Leaflet and range of patterns free.—I. P. PLAYFOOT, 47, Bridge-street Row, Chester.

BECHSTEIN PIANO, grand tone, and Simplex Piano Player, in good condition; almost new. Exceptional bargains.—11, Parkhurst-road, Camden-road, N.

CALICO! CALICO!! CALICO!!! Beautiful calico finish, pure white, extremely fine texture, free from the slightest suspicion of dressing, 6 yards 2/6, carriage paid. Finest value anywhere obtainable—prices far below local draper's. Satisfaction guaranteed. Also recommended, Longcloth, slightly stouter ditto, Nainsook, Twill, same price. Cheaper qualities, 2/6, 3/6, 4/- dozen yards. Carriage paid. Patterns post free. Money back failing complete satisfaction.—WATERBOK MANUFACTURING COMPANY, 30, Princess-street, Manchester.

## THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.

Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.

TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bedrooms (including attendance) from 3s. 6d. to 6s. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Telegraphic Address: "Thackeray," London.

## EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

## E. Norman Reed & Co.,



Artists  
in  
Stained  
&  
Leaded  
Glass.

Memorial  
Windows.

Mosaics.

Church Decorators.

13, Lisle Street, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER

SPRING COSTUMES.—Write for free patterns "Flaxzella," the charming real Irish blouse and costume fabric. 200 patterns from 7½d. yard. Direct from the looms of Ireland.—HUTTON'S, 5, Larne, Ireland.

19TH CENTURY BUILDING SOCIETY,  
ADELAIDE-PLACE, LONDON BRIDGE,  
E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.  
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.  
Miss CECIL GRADWELL, ALEXANDER W. LAW-  
F. H. A. HADCASTLE, RENCE.  
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF  
INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

### Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

PER PAGE ...	...	...	6 0 0
HALF-PAGE ...	...	...	3 0 0
PER COLUMN...	...	...	2 0 0
INCH IN COLUMN ...	...	...	0 3 6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 9, 1908.